THE True Christian's FAITH AND EXPERIENCE

Briefly Declared

Concerning *God*, *Christ*, the *Spirit*, the holy *Scriptures*, the *Gospel* and the *Doctrines* thereof.

Also, The *Titular Christian's* Faith and Profession *Tryed*, *Examined* and *Judged*.

Written for the Confirmation and Consolation of the One, and for the Information in order to the Restoration and Salvation of the Other.

Also, A *Few Words* to such who are newly turned in their Minds to the *Light Within*, and are Believers in it.

To which is Added:

A few Words concerning *Conscience*, what it is, and what Estate it was in before Transgression; and how it became darkned; and how again it may be enlightned.

By William Shewen.

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He is not a Jew *that is one Outwardly,* Rom. 2. 28.

He that hath the Bride, is the Bridegroom, John 3. 29.

He that hath the Son, hath Life; he that hath not the Son, hath not Life, John 5. 6.

Darkness is past, the True Light now shineeth, 1 John 2. 8.

The People that walked in Darkness, have seen a great Light; they that dwell in the Shadow of Death, upon them hath the Light shined, Isa. 9. 2.

Every one that doth Evil, hateth the Light, &c. John. 3. 20, 21.

9. T W Backhouse
A 8117
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TO THE READER.

Friend,

THou mayeſt know, that in this Part of the World called *Chriſtendom*, the Name *Chriſtian* is very Famous, and that there are few therein but deſire to be called by that Name; and a high and great Profeſſion of *Chriſtianity* abounds amongſt the divers Sects therein, all coveting the Name of *Chriſtian*, but the *Chriſtian-Life*, the *Chriſt-like Life*, and the *Nature of Chriſtianity* is much wanting; and the Fruits and Effects of the holy Spirit of *Chriſtianity* are much wanting among them all, and the contrary much abounds, whereby an Evil Savour is ſent forth to the Nations round about, called, *Heathens & Infidels*; For, there is ſcarce any Sort of Wickedneſs to be found upon the Face

of the whole Earth, which is not done and committed in this Part of the World, called *Chriſtendom*; whereby the *Jews* and *Heathen*, inſtead of being Converted, are ſtrengthned and confirmed in their *Infidelity*, *Ignorance*, *Blindneſs* and *Idolatry*; for, where this Nominal or Titular *Chriſtian* hath prevailed (as among the *Americans*) he hath ſent forth ſuch a Stinck and ill Savour, by his Abominable Inhumane Practices, that the Name of Chriſt is blaſphemed, and the *Chriſtian-Religion* hated, by many that have heard the Fame and Report thereof.

Had the Life of Chriſt, and the Nature of *Chriſtianity* been known and lived in by all that profeſs the Name, *Chriſtendom* had been as a Fruitful Field and as a pleaſant Garden encloſed, and as a Vineyard wall'd about full of *Trees of Righteouſneſs, and Plants of God's own Right-Hand planting*; and the *Tree of Life* would have flouriſh'd among them in the midſt thereof; and the Leaves of the ſame would have healed the Na-

Nations round about; and it would have been as a City ſet upon an Hill, which cannot be hid; and as a Lamp that burneth, being fed with Sweet Oyl; and as a Glorious Light that ſhineth; and many would have fled unto it, as unto a City of Refuge, and have walked in the Light thereof, and have ſeen and beheld their Good Works, and have Glorified their Father which is in Heaven; and they would have lain down as a Flock of Harmleſs Lambs together, ſolacing themſelves in the Green Paſtures of Life and Salvation, in the low Valley, and a top of the holy Mountain, where no Deſtroyer is, nor none can make afraid; *where the Lyon eats Straw like the Ox and where the Sucking Child playes on the Hole of the Aſp, and the weaned Child puts his hand on the Cockatrice's Den without hurt*; and the Earth would have been full of the Knowledge of the Lord, as the Waters cover the Sea: And this Song Iſa. 11. 7, 8, 9.

would have been in *Chriſtendom*, as in the Land of *Judah*, *We have a ſtrong City*; *Salvation will God appoint for Walls and Bullworks*: And the Gates thereof would have been open to them, as a Righteous Nation, that keepeth the Truth, that they might have entered in, and dwelt ſafely; this would have been the State of *Chriſtendom*.

Iſa. 26. 1, 2.

But, alas, alas! the quite Contrary appears: Inſtead of being a *Fruitful Field*, and as a *Pleaſant Garden* encloſed, and as a *Vineyard* planted and walled about, bearing Fruit unto God, and flouriſhing with Trees & Plants of his own Right hand Planting; it's like a *Deſart, howling wilderneſs, full of Bryars & Thorns, and hurtful weeds*, whereby the Good Seed that was ſown, is choaked, and the Noble Plant degenerated from, and become the Plant of a ſtrange Vine, which brings forth the ſower Grapes, which makes the Wine of *Sodom*, which filleth the Whore's Cup

Cup, whereby Nations are made drunk.

And inſtead of being like a Flock of Harmleſs Lambs, and lying down together in *Love and Unity*, feeding in the Green Paſtures of Life and Salvation, in the low Valley, and a top of the holy Mountain, where no Deſtroyer is, they are like unto a Herd of Swine, that is poſſeſſed, and runs violently into the Sea, and that walloweth in the Mire; and like the Wolf, Bear, Lyon, Aſp and Cockatrice, which *the little Child* hath not Power over; but their devouring and poyſonous Nature remains, which makes them prey one upon another, bite and devour one another, hate and murder one another, even under the Profeſſion and Name of *Chriſt and Chriſtianity*: So inſtead of being as a City, whoſe Walls are Salvation, and as the heavenly *Jeruſalem*, they are like *Sodom*, *Gomorrah* and *Babylon*: And inſtead of being like a Lamp that

burneth, being fed with ſweet Oyl, and a Light that ſhineth, they are like a Lamp that is gone out, and a Candle under a Bed or Buſhel, which gives no Light to others: Inſtead of the *Meekneſs, Love, Bretherly-kindneſs, Gentleneſs, Patience, Long-ſuffering, Forgiveneſs, Innocency, Goodneſs, Harmleſneſs, Righteouſneſs and Heavenly-mindedneſs of Jeſus*, which he and his Followers were and are indu'd withal, the quite contrary abounds; and yet a Profeſſion of Jeſus in Words is not wanting in theſe Nations called *Chriſtendom*; ſo that *Iſaiah*'s Viſion, Sight or Propheſie is fulfilled therein, *The ſhew of their Countenance doth witneſs againſt them, and they declare their Sin as* Sodom, *they hide it not: Woe unto their Soul; for they have rewarded Evil unto themſelves; Children are their Oppreſſors, and Women rule over them: Oh my People! they which lead thee, cauſe thee to Err, and deſtroy the Way of thy Paths, &c.*

Iſa. 3.9, 12.

In

In this Day alſo this Prophecy is fulfilled in *Chriſtendom*, *Seven Women ſhall take hold of one Man ſaying, We will eat our own Bread, and wear our own Apparel, only let us be called by thy Name to take away our Reproach*: Iſa. 4. 1.

☞ Theſe ſeven Women are (or may fitly be compared to) the perfect full Number of all the *Titular Chriſtians* of all the divers Sects and Opinions in whole *Chriſtendom*, who profeſs the Name of Chriſt, and call Chriſt their Husband, but play the Harlot with other Lovers, and eat their own Bread, which is the forbidden Fruit (and the old gathered Manna) and wear their own Apparel, which they have ſowed together with their own Hands, and formed by their own Inventions, to cover their Nakedneſs in Tranſgreſſion: But the Lord God whom they have tranſgreſſed againſt, is come down to walk in his Garden, and he finds it overgrown with Weeds, Thorns, Bryars

and Thiſtles; but neither the Weeds, Trees nor Fig-tree Leaves of Profeſſion, though ſowed together, and made like a Garment of Modeſty and Righteouſneſs, can hide from his All-ſeeing Eye; the Word *Adam where art thou?* is ſounded forth, and he and all his Works are found out, and the hidden Things of *Eſau* are ſought out, and the Earth can no longer cover her ſlain: But the Blood of Righteous *Abel* cryes, and the Souls under the Altar cry, *How long Lord, how long will it be ere thou avenge thy ſelf on them that dwell on the Earth & yet profeſs thy Name & thy Son's Name, and ſay, Thus ſaith the Lord, when they have not heard thy Voice, nor ſeen thy Shape, nor known thy wonderous Works in the Deep, nor regarded the Operation of thy Hand?*

Becauſe of theſe Things the Cry of the Righteous hath been unto the Lord in all Ages, and is now in this Age, even becauſe of the Hatred and Bloodineſs of *Cain* about Religion and

Wor-

Worſhip, and becauſe of the Envy of *Eſau* about the Bleſſing; and becauſe the great Whore, who ſits upon the Waters, and rides upon the Beaſt, and calls her ſelf the *Lamb's Wife*, and holds forth her Golden Cup, full of Abominations, with which the Nations (even thoſe called *Chriſtendom*) are made drunk, hath ſo far prevailed.

And becauſe the Waters on which the Whore ſitteth, which are Nations, Tongues and People; and the Beaſt on whom ſhe rides, takes her Golden Cup for the Cup of Bleſſing, and for the Gold that is tryed in the Fire, and the Wine of Fornication, for the New Wine of the Kingdom.

And becauſe this great Whore is taken for the Bride, the Lamb's Wife; the Harlot for the Spouſe of Chriſt; the *Titular Chriſtian* for the *True*; finally, becauſe Light is called Darkneſs, and Darkneſs Light; Good Evil, and Evil Good.

This made Jeremy *wish his Head were Waters, and his Eyes a Fountain of Tears, that he might weep day and night for the Slain of the Daughter of his People,* Jer. 9. 1, 2. *This made Christ to weep over* Jerusalem, *and* Paul *to wish himself separate from Christ for his Brethrens Sake. This made the Prophets, Apostles and Ministers willing to spend and be spent, and to run to and fro, that Knowledge might be encreased, and People undeceived.*

I say, because of these things the Cry & Breathing of the Souls of the Righteous is unto the Lord, that he would take away the Vail that is spread over the Hearts of all People by Transgression, and open the Blind Eye and unstop the deaf Ear, that his Glory may be seen, and his Voyce heard and the two great Mysteries of Godliness and Iniquity revealed.

And that People may come to look upon him whom they have pierced, and mourn over him, even him whom they

they have kiſſed with their Lips, but betrayed in their Hearts, and ſo come to that Godly Sorrow which leadeth to Repentance, and a Turning unto him, who redeemeth from all theſe things, and bringeth into Favour with God again, and giveth Right to eat of the Tree of Life, and to enter through the Gate into the City, even the heavenly *Jeruſalem*; which, that all may partake of and inherit, is the Deſire of the *True Chriſtian*, who hath received the Goſpel of Peace and Good-will to all Men; the which, that thou may'ſt attain unto, take the Counſel of one who was a Child of Wrath as well as others, and once lived in the Nature of *Cain* and *Eſau*, and was one of them on whom the Whore ſate, and was deceived by her Golden Cup, and drank of the Wine of her Fornication; and once took the Whore for the Lamb's Wife, the Harlot for the true Woman, *Babylon* for *Jeruſalem*, Anti-chriſt for Chriſt, the *Titular Chriſtian* for

for the *True*: But now knoweth that the Son of God is come, and a good Underſtanding given, whereby he knoweth him that is true, and is in him that is true; and hath received Wiſdom to *trace the Eagle in the Air, & the Serpent on the Rock, and the adulterous Woman, who eateth* (the Forbidden Fruit) *and wipeth her Mouth, and ſaith, She hath done none Evil*; and is now acquainted with the Wiles and Myſterious Workings of him, who is more ſubtil then all the Beaſts of the Field; and is come to the Rending of the Vail, and the taking off the Covering, and to the Falling of the Scales from his Eyes, and to the Revelation of the two great Myſteries of Godlineſs and Iniquity; I ſay unto thee, whoſoever thou art, that readeſt theſe words (and knoweſt not the ſame) *Turn thy Mind inward; commune with thy own Heart and be ſtill; ſtand in awe, and ſin not; fear to offend that holy Spirit which ſearches thy Heart, and love the Reproofs*

proofs thereof; for it is the Way of Life; and wait low in the same, until that Eye be opened in thee, that can see God's Salvation, that he hath appointed unto the Ends of the Earth; then wilt thou rejoyce therein.

☞ And ceasefrom *Man*, whose breath is in his own Nostrils, and speaks the studied Inventions of his own corrupt Heart, and the Traditions of his Fore-Fathers, and yet saith, *Thus saith the Lord*, when he hath not spoken unto him, nor heard his Voice, nor seen his Shape; but speaks the Conceivings and Divinations of his own Brain, and the Uncertain Notions of his own Spirit; The listening and hearkning to this and following of this in the particular & in the general, is the universal Ground and Root from whence spring all the diversities of sects & erroneous Opinions upon the Face of the Earth; & from this arises all the willing & running, Self-righteousness, will-worship

The Root of all Division, Erroneous Opinions & Sects.

Worſhip, Voluntary Humility, and Intruſion into Things which are not ſeen in the Viſion of God, but being vainly puffed up in a Fleſhly Mind: Now, this thou art to ceaſe from in thy own Particular; for thou wert not created to follow thy own Thoughts, Conceivings and Imaginations, nor the Motions of the Fleſh, nor Enticements of the Serpent; But another Guide is appointed for thee, which all that are ignorant of, go aſtray from their Youth.

☞

Now, this Guide is not far off, that thou needſt ſay, *who ſhall aſcend, or deſcend, or go beyond the Seas to fetch it*; but it's nigh thee, in thy Mouth and in thy Heart, that thou mayeſt hear it, and obey it, and be guided by it.

And that thou mayeſt know its Voice, and Teaching, and Guidance from all other Voices and Teachings, I will in a few words ſet before thee an Infallible Way, and ſhew thee Certain Marks and Tokens thereof; for

for it's known by its Work and Operation.

First, if thou art (as all are before the New Creation is known) *without Form and Void*, Darkneſs being over the Face of the Deep; if thou art as the Waters, or one covered with Darkneſs; yet the Spirit of God moveth upon the Waters, and is ready to work in thee, and to form thee into a Comelineſs: and the true Light ſhines in thee, though thou art Darkneſs, in order to ſhew thee the Way out of it: And thou mayeſt know this holy Spirit, that moveth upon the Waters, and the Voice of it from thy own Spirit, Thoughts and Imaginations, and from the Voice of the Serpent, becauſe it alwayes moveth againſt every Appearance of Evil, and calls out of it; ſheweth thee the very ſecret Thoughts and Intents of thy

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An Infallible Mark of the Holy Spirit of God in the Hearts of Men, Jew *and* Gentile.

thy Heart, reproveth and judgeth every vain Thought and wicked Imagination; and when thou goeſt before it, and walkeſt in the Pathes of Darkneſs, Sin and Diſobedience, thou mayeſt hear it as a Voice behind thee, reproving thee, ſaying, *This is the Way, walk in it.* And this holy Guide conſents to no Evil thou doſt; but is given of God to lead thee out of it, and to bring thee to him that ſaves from it: This is the *great Ordinance of God, and the Means of Salvation, that he hath appointed*; the which if thou ſleight and diſregard, thou wilt remain without Form, void, and empty of the Heavenly Treaſures, and never be able to ſay in Truth as the Primitive *Chriſtians* did, and the true *Chriſtians* now can (viz.) *God, who commanded Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give us the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt*; and ſo wilt continue ignorant of the New Creation of God, and of the Ex-

Experimental Work of Regeneration, profeſs what thou wilt, and live under what other Ordinances and Means thou wilt, and hear what other Teachers thou wilt, and follow what other Guides thou wilt, if thou learneſt not of the Grace of God within, which hath appeared to thee and all men, if thou walkeſt not in the Light which ſhines within, and art not guided by the good Spirit of God, which was the Saints Guide in all Ages, *thy Profeſſion is vain, and thy Religion a Lye, and thou deceiveſt thy own Soul; in Sin thou liveſt, and in Sin thou wilt dye, and where Chriſt is, thou canſt not come.* This is the Experience of him that hath tryed the Traditions of Men, the Teachings and Inventions of Men, Books and ſtudied Sermons, and Carnal Ordinances, and hath found them not able to lead one Step in the Narrow Way, or give perfect Victory over one Sin; neither is all the Wiſdom, Underſtanding, Prudence and Knowledge among all the Children of men,

that are Strangers to the New Creation & Work of Regeneration, wrought by the Spirit of God within themselves, able to direct or bring any so much as to the Gate or Entrance of true Wisdom, Life and Immortality; but rather hedgeth up the Way, and leadeth more and more astray from it.

This is the Wisdom and Knowledge which the Righteous in former Ages testified against, which is of this World *Fleshly* and *Foolish*, *Earthly* and *Sensual*; and whoever increaseth in it, encreaseth in that which brings Sorrow (for, as the Fool, so dyeth the Wise Man)

And whosoever sets himself up in this Wisdom, as a Teacher of the Ignorant, and as a Guide to the Blind, though allowed by the Universities (or general Schools) he runs before he is sent, and doth not profit the People at all; but is as the Blind which leadeth the Blind, and they both fall into the Ditch together, out of which there is no Redemption, but by the Knowledge of the Effectual Work-

Working of the holy Spirit, and Son of God in thee, to open thy Eye, that thou mayeſt ſee where thou art, and beget a Deſire in thee, and a Cry in thee for Deliverance, and miniſter Strength unto thee, and to pull thy Feet out of the Mire and Clay, and to ſet them upon a Rock; and be as a Light unto thee, to guide thee in thy Way, that thou ſtumbleſt not again; all which I teſtifie, he is ready and willing to do for thee, and all that love his Appearance; And *thoſe only love his Appearance, that love the Spirit of Truth in them, and believe in it, and receive it, which reproveth them of Sin, of Righteouſneſs, and of Judgment*; and this is an Infallible Proof, that People love this Spirit, believe in it, and receive it, when they walk in it, and obey it, and bring forth the Fruits of it, and are led by it out of Sin, and that Righteouſneſs and Judgment, which it did reprove them of, while they lived therein

A True Proof that People love the Spirit.

therein, and are led by it into that Holineſs and Everlaſting Righteouſneſs (through true Judgment) which is the White Rayment, Fine Linnen, and Cloathing of the *True Chriſtian*, who is come to know the ſame holy Spirit of Truth, which once convinced, reproved and judged him for Sin and Ungodlineſs, to make him free from it, and become his Comforter and Leader into all Truth, according to the Promiſe of Chriſt Jeſus, *Joh.* 16.

The Sum of *Chriſtian-Religion.*

the which to poſſeſs and enjoy, is the End, Sum and Subſtance of the *Chriſtian-Religion*, and the End of all Hearing, Reading, Preaching and Believing: And that thou mayeſt know, whether thou art a Poſſeſſor hereof, or whether thou only talkeſt of it, and profeſſeſt it, I in the Bowels of Love intreat and beſeech thee ſeriouſly to weigh, read and conſider what follows, as the *Faith and Experience of a True Chriſtian*, which is written in True Love and Good-Will

to all that have the Vail over their Hearts, and the Scales before their Eyes, when they are reading the holy Scriptures, and profeſſing God, Chriſt & *Chriſtianity*, and the Doctrines thereof, which are but briefly hinted at or ſpoken to in few words, in what follows.

And whether thou art a bare Profeſſor, or a real Poſſeſſor, thou mayeſt reap Profit hereby; if the one, thou art invited to inherit Subſtance; if the other, thou art exhorted and warned, to beware, leſt thou loſe thy Inheritance again. *So to the Light, Grace and holy Spirit of God in thee (be thou Profeſſor, Prophane or Believer) I do commend thee, with it to read, and with it to judge, & by it to be taught & guided into a good Underſtanding, and into the true Knowledge of the two great Myſteries of Godlineſs and Iniquity.*

And that thou mayeſt truly underſtand and receive the one, and diſcover and avoid the other, is the Deſire of him who is a Lover of the *Chriſtian-Religion*, and of all that walk therein, and hath Good-will to all men;

William Sherwin.

Reader

Reader,

THese *Scriptures* following, having a good Esteem in my Mind, as Sayings worthy greatly to be noted, and weightily considered, I have commited them to the Press; wishing thou mayest enjoy the End wherefore.

And this I will assure thee, If thou canst understand, believe and receive these Divine and Heavenly Sayings, Precepts, Exhortations, Promises and Testimonies, in these and other Scriptures mentioned in this brief Declaration of a *True Christian's Faith, &c.* thou wilt not stumble at, nor reject his Testimony, *&c.* but imbrace and have Unity therewith. But if thou understandest not, nor believest the one, neither wilt thou the other; for the *True Christian* bears Testimony to the holy Scriptures, and the Scriptures to him; and the *Titular Christian*'s Testimony is against them, and they are against him, because he doth not obey them, nor live the Life they call for.

Eccl. 12. 1, 2. *Remember thy Creator in the dayes of thy Youth, while the Evil Dayes come not, nor the Years draw nigh, when thou shalt say,* I have no Pleasure in them;

while

while the Sun, or the Light, or the Moon, or the Stars be not darkned, nor the Clouds return after the Rain.

Dearly Beloved, Believe not every Spirit; but try the Spirits, whether they are of God; for many False Prophets are gone out into this World, 1 John 4. 1, &c.

Little Children, You are of God, and have overcome them; for, greater is he that is in you then he that is in the World, Vers. 4.

Whosoever trangresseth, and abideth not in the Doctrine of Christ, hath not God: He that continueth in the Doctrine of Christ, hath both the Father and the Son, 2 John 9th vers.

If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him God speed, Vers. 10.

To be Carnally-minded, is Death; but to be Spiritually-minded, is Life & Peace; because the Carnal Mind is Enmity against God; for it is not subject to the Law of God, neither indeed can be: So then, they that are in the Flesh cannot please God. But ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of God, he is none of his. And if Christ be in you, the Body is dead because of Sin; but the Spirit is Life because of Righteousness. But if the Spirit of him that raised up Jesus

from the Dead dwell in you, he that raised up Christ from the Dead shall also quicken your Mortal Bodies by his Spirit, that dwelleth in you, Rom. 8. 6, 7, 8, 9, 10, 11.

Unto the Pure all things are pure; but unto them that are Defiled and Unbelieving, is nothing pure; but even their Minds and Consciences are defiled: They profess, that they know God, but by Works they deny him, and are abominable; and to every good Work Reprobate, Tit. 1. 15, 16.

If ye abide in me, and my Words abide in you, ask what you will, and it shall be done unto you, John 15. 7.

And you shall know the Truth, and the Truth shall make you free. Whosoever committeth sin is the Servant of sin, John 8. 32, 34.

Verily, verily, I say unto you, If a man keep my Saying, he shall never see Death, Vers. 51.

Father, I will, That they also whom thou hast given me be with me where I am, that they may behold my Glory, which thou hast given me; for thou lovedst me before the Foundation of the World. That the Love wherewith thou hast loved me, may be in them, *and* I in them, John 17. 24, 26.

The Disciple is not above his Master, but every one that is perfect shall be as his Master.

Eat

But love ye your Enemies, and do good; and lend, hoping for nothing again; and your Reward shall be great, and ye shall be the Children of the Highest; for he is Kind to the Unthankful, and to the Evil: Be ye therefore Merciful, as your Father also is Merciful, Luke 6. 35, 36.

Ye are my Friends, if ye do whatsoever I command you.

But the Anointing which ye have received of him, abideth in you; And ye need not that any man teach you, but as the same Anointing teacheth you of all things; and is Truth, and is no Lye: And even as it hath taught you, ye shall abide in him, 1 John 2. 27.

Read the 8th Chapter to the *Romans*, and the Lord give thee Understanding.

Rom. 10. 8. *The Word is nigh thee, in thy Mouth & in thy Heart; that is the Word of Faith which we preach. And hereby we do know that we know him, if we keep his Commandments: He that saith, he knoweth him, and keepeth not his Commandments, is a Lyar, and the Truth is not in him: But whosoever keepeth his Word, in him verily is the Love of God perfected; hereby know we, that we are in him. He that saith, He abideth in Him, ought himself also so to walk, even as he walked,* 1 John 2. 3, 4, 5, 6, read to the end of the Chapter.

Little

Little Children, Let no man deceive you; He that doth Righteouſneſs is Righteous, even as he is Righteous: He that committeth Sin is of the Devil; for the Devil Sinneth from the beginning: For this Purpoſe was the Son of God manifeſt, that he might deſtroy the Works of the Devil. Whoſoever is born of God, doth not commit Sin; for his Seed remains in him, and he cannot ſin, becauſe he is born of God. In this the Children of God are manifeſt, and the Children of the Devil; Whoſoever doth not Righteouſneſs is not of God, neither he that loves not his Brother. We know, that we have paſſed from Death to Life, becauſe we love the Brethren. He that loveth not his Brother, abideth in Death, 1 John Chap. 3. Verſ. 2. to the 10th and 14th.

No man hath ſeen God at any time. If we love one another, God dwelleth in us and his Love is perfected in us. Hereby know we, that we dwell in him, and he in us, becauſe he hath given us of his Spirit. And we have ſeen, and do teſtifie, That the Father ſent the Son, to be the Saviour of the World, 1 John 4. 12. read to the end of the Chapter.

I counſel thee to buy of me Gold tryed in the Fire, that thou mayeſt be Rich; and White Rayment, that thou may'ſt be cloathed, and that the Shame of thy Nakedneſs do not appear; and

anoint

anoint thy Eyes with Eye-ſalve, that thou mayſt ſee. As many as I love, I rebuke and chaſten; be Zealous therefore, and Repent. Behold, I ſtand at the Door, and knock; if any man hear my Voice, and open the Door, I will come in to him, and ſup with him, and he with me. To him that overcometh will I grant to ſit with me in my Throne, even as I alſo overcame, and am ſate down with my Father in his Throne. He that hath an Ear, let him hear what the Spirit ſaith to the Churches, Rev. 3. 18, 19, 20, 21, 22.

To him that Overcometh will I give to eat of the hidden Manna, and will give him a White Stone, and in the Stone a New Name written, which no man knoweth ſave he that receiveth it, Rev. 2. 17.

He that believes hath the Witneſs in himſelf.

He that overcometh, ſhall inherit all things; and I will be his God, and he ſhall be my Son.

But the Fearful and Unbelieving, and the Abominable, and Murderer, and Whoremongers, and Sorcerers, and Iodolaters, and all Lyars ſhall have their Part in the Lake which burns with Fire and Brimſtone, which is the Second Death, Rev. 21. 7, 8.

Thus

Thus I have here tranſcribed and ſet before thee theſe Scriptures before, being very Divine and Heavenly Sayings, greatly worthy of thy reading over and over again; and in that Light and Grace which ſhines and appears in thy Heart, and is able to remove the Covering, and take away the Vail from off the ſame; I deſire thee to weigh and conſider them, and meaſure and try thy ſelf thereby. Had I not the Remembrance ſtill upon my Mind, how I often read thoſe Scriptures, and many the like, while my Underſtanding was clouded, and the Vail over my Heart, and did not underſtand what I read, nor receive the Comfort of them, nor witneſs the Truth thereof in my ſelf; I ſay, were it not for this Remembrance, and the Knowledge of the true Light, that now ſhineth out of Darkneſs, I ſhould admire and wonder how the *Titular Chriſtian*, who readeth and profeſſeth the holy plain Teſtimonies, Precepts, Exhortations, and Glorious Promiſes recorded in the Holy Scriptures (and lived in, and born witneſs to by divers *true Chriſtians* now in this Age) ſhould oppoſe and gain-ſay the ſame, and underſtand nothing thereof.

Though he profeſſeth them to be his Rule, he is ſo far from being ruled by them himſelf, that

that he hates and perſecutes thoſe that are, and that have received the good things they teſtifie of.

And were it not that the holy Scriptures had a great Eſteem in the Affections of the People of thoſe Nations called *Chriſtendom*, and that they did bear ſo plain Evidence to the Truth of the Doctrines taught, and Heavenly Eſtates now profeſſed and enjoyed by the *True Chriſtian*, he would be more hated, perſecuted and cryed out againſt then he is: So for this Reaſon and divers more, he hath great Cauſe to praiſe God, that the Scriptures have been preſerved, and the holy divine Sayings and Teſtimonies of the Righteous delivered down to this Age, ſo clear, true and plain as they are; for he alone enjoyes the Benefit, Priviledge and Comfort of them, by the Virtue and Operation of the Light, Love and Spirit of God, which they teſtifie of, working in his Inward Man: And except this be known, the Scriptures and all Heavenly things are as a ſealed Book to thee, let thy Natural Parts, Wiſdom and Acquired Attainments be never ſo great: Therefore thy Duty is above all things, To hearken to and obey the Voice of God, and regard the Inſpiration of the Almighty, which gives Underſtanding, that thou mayeſt learn

learn his Heavenly Precepts, and underſtand his Divine Myſteries, and enjoy his Glorious Promiſes, and be made wiſe unto Salvation, and ſo inherit Everlaſting Life, Peace and Glory, and know an Entrance miniſtred into the Joy of the Lord.

And at leaſt an Earneſt of all theſe things thou art to know revealed, felt and enjoy within thy ſelf, before thou go hence, and be no more among men.

Therefore put not the Day of the Lord afar off, nor ſay in thy Heart, *The Lord delayes his Coming*; for he waits to ſhew himſelf gracious unto thee, and is come nigh unto Judgment, and ſtandeth even at the Door, and appeareth at the Gate & Entrance of thy Heart; and his Appearance thou may'ſt infallibly know from all other Appearances, becauſe it judgeth every Appearance of Evil; and not only ſo, but if thou openeſt the Gate, and entertaineſt him in thy Heart, he will furniſh thee with Power and Strength againſt it, and fill thy Temple with his Heavenly Treaſures of Wiſdom and Glory: So ſhalt thou not only read and hear of Good Things, but underſtand, poſſeſs and enjoy them; and be able to obey this Exhortation, *Abſtain from every Appearance of Evil.*

Read *Proverbs* 8.

And

And this Saying, once ſpoken to *Cain*, the Firſt-born, after Tranſgreſſion, univerſally concerns thee and all Mankind, and is ſounded daily in their Ears; *If thou doſt well, ſhalt thou not be accepted? But if thou doſt Evil, Sin lies at thy Door*, Gen. 4. 3. *And Tribulation and Anguiſh attends every Soul of Man that doth Evil* (let him profeſs what he will) Rom. 2. 9.

THE

Something by Way of *Caution* and *Warning* to the *Titular Christian*, to whose hand this following Treatise may come.

I Have some Sense upon my Mind, that thou wilt upon thy Reading thereof, be ready to censure and judge those Things thou understandest not, nor hast had any Experience of; and also, to deride and mock at the frequent Testimonies and Exhortations to the *Light within*, *Grace within*, *Spirit within*, *Power of God within*, *Word of God within*, *Law within*, *&c.* Consider what thou dost, and against what and whom thou open'st thy Mouth, and dread the living God, whom in Words only thou profes-

ſeſt to be a *Spirit*, *Infinite*, *Omnipreſent* and *Almighty*, which Spirit ſearcheth thy Heart, and judgeth thy Wayes, though thou at preſent be Ignorant and Unbelieving concerning him, and his being ſo near thee; and alſo conſider within thy ſelf, how that if thou knoweſt not Light ſhining within, and a walking in it, thou art no Child of it, but Darkneſs abounds in thee, and thou knoweſt not whither thou goeſt, nor at what thou ſtumbleſt; if Grace thou knoweſt not to Rule and Reign within thee, Sin ruleth, and Death, the Wages thereof, is preſent with thee; if the Spirit of God thou knoweſt not teaching and ruling in thy Heart, and ſitting upon the Throne thereof, the ſpirit of Satan, Devil and Antichriſt ruleth there, and teacheth there, & thou art a poor Captive and Bondſlave thereof, profeſs what thou wilt; and if the Power of God thou knoweſt not working within thy ſelf, and operating in thy Heart, not only to ſhake, pull down,

and remove that which can be ſhaken and removed, but alſo to bring in that which cannot be ſhaken or removed, (*viz.*) Everlaſting Righteouſneſs; I ſay, if this thou knoweſt not, the *Power* of the Enemy of God (and thy Soul) worketh in thee, and prevaileth over thee, by working in thy Imaginations, Will and Affections, Mind and Members, that which is Evil, either in Self-ſinning or Self-righteouſneſs, which are both Abomination to the Lord: So if thou knoweſt not the Word of God within thee, in thy Mouth and in thy Heart (with the Virtues and Properties thereof, *as a Hammer, as a Fire, quick and powerful, ſharper then a Two-edged Sword*) and heareſt and obey'ſt the Voice thereof; I ſay, if this Word thou knoweſt not within, thou art not made clean, nor ſanctified by it; but thoſe Things ſtand in thee, againſt which it is as a Hammer, Fire, Sword, ſharp and powerful; and the Words and Commands of the old Serpent, that Betrayer, ſound

loud

loud in thy Ears, and pierceth deep into thy Heart, and thou art carry'd away with the Wind thereof, and entereſt into his Temptations daily, and knoweſt not Power againſt them; ſo thou canſt not ſay, as *David* once did, *I have hid thy Word in my Heart, that I might not ſin againſt thee*; neither haſt thou received with Meekneſs the Ingrafted *Word*, which is able to ſave; but art of thoſe whom Chriſt ſpoke to, *Ye have not his Word* (ſpeaking of his Father) *abiding in you*.

Pſal. 119. 11.

John 5. 38.

And if thou knoweſt not the Law of the Spirit of Life within thee, written in thy Inward Parts, thou art a *Stranger to the New-Covenant*, & the Law of Sin and Death hath Power over thee, & the Law that is in thy Members leads thee Captive thereto, and the Carnal Mind which is Enmity againſt God, and cannot

Jer. 31. 33.

not be ſubject to his Law, reigneth in thee; and though thou profeſſeſt the Law of God with thy Tongue, thou doſt not love it, nor delight in it in thy Heart, neither is it better in thy Eſteem then Thouſands of Gold and Silver.

So, in ſhort, If thou art not Partaker & Poſſeſſor of the Heavenly Treaſures in thy Earthen Veſſel, thou art fraighted with Earthly Treaſures & Vanities; if thou know'ſt not thy Body the Temple of the Living God, and thy Heart his Throne, then is it as a Cage for Unclean Birds, and as a Habitation for Wilde Beaſts, and as a Neſt for Venemous Creeping Things; and the Prince of Darkneſs ſits upon the Throne of thy Heart, and rules there, let thy Opinion and Talk of Religion be what it will.

Now, be thou Warned and Adviſed, to watch againſt that Spirit in thy ſelf, which moveth thee to ſleight, deride and mock at the Appearance and Manifeſtation

nifestation of the *Light*, *Grace*, *Spirit Power*, *Word* and *Law* of God *within*.

And learn to cease also from those Teachers without, which have caused thee to err, who hate the Light within, and despise the Shining of it, and give it despicable Names; as, *Ignis Fatuus*, *Uncertain* or *False Fire*, *Natural Light*; and the Checks and Reproofs of it, but the Checks of a *Natural Conscience*; and despise the Grace that appears to all men, and call it *Common, and not Saving Grace*; and sleight and reject the Power and Spirit of God within, which moves and works against all Evil, and to all Good, not allowing it to be the principal Rule and Guide of a *Christian*; and also endeavour to demolish & race out the Word and Law of God within, under Pretence of directing thee to a more sure Word and Law without, viz. the *Holy Scriptures*, which contain divers Words, Precepts and Commandments, &c. spoken by Holy Men,

to

to whom the Word of the Lord came (which was before the Words were) and by this Word and Spirit that came to them, and was in them, were they moved to ſpeak them, and that is greater then the Words; and till thou knoweſt a Meaſure of the ſame Word and Spirit within thy ſelf, thou canſt neither truly underſtand nor obey the Words, and Holy Precepts, and Exhortations that proceeded from it, that indeed being the Original Cauſe, Root and Ground from whence all the Good Words and Good Works that ever ſprang up in the Heart of mankind, proceeded: Such Teachers have ran, but God hath not ſent them, ſo People are not profitted, but ſpoiled by them; they ſhut up the Kingdom of Heaven againſt men; they neither enter themſelves, nor ſuffer thoſe that would, and under the Name of *Miniſters of Chriſt*, are direct *Miniſters of Antichriſt*, *from ſuch turn thou away*,& learn of the Grace of God, which teacheth to deny Ungodlineſs,

godlineſs, &c. and love the Light, and bring thy Deeds to it, and *walk in it*; ſo ſhalt thou become a Child of it, and have Right to inherit the precious Promiſes, and poſſeſs and enjoy the Glorious Priviledges, which thou haſt hitherto only profeſs'd, heard and read of in the holy Scriptures; ſo wilt thou come to inherit Subſtance, and ſoon be wiſer then thy former Teachers; and of a *Titular Chriſtian* thou wilt become a *Chriſtian indeed*, an *Iſraelite indeed*, a *Jew inward indeed, whoſe Praiſe is of God, and not of Men.*

John 3. 21.

W. S.

THE

THE True Christian's FAITH AND EXPERIENCE DECLARED

Concerning *God*, *Christ*, the *Spirit*, &c.

First, *Concerning God.*

THE *True Christian* believes there is One God, who is a Spirit, pure in Essence, Omnipresent in Being, incomprehensible and Almighty in Power:

God is infinite and incomprehensible in himself and all the Words of Men and Angels cannot define him:

him as he is, being *in all, through all and above all.* And the various Names given him throughout the holy Scriptures, were according to the Manifestation or Appearance, and Operation of his Spirit in their Hearts that wrote them, and according to the State it found them in, when it appeared to them, whence he was called a Consuming Fire; *Our God is a Consuming Fire*; and his Word as a Hammer, and as a Fire and a Jealous and Angry God, who as a Devouring Fire goes through the Bryars and Thorns, and consumes them; and the Day of his Appearance among these Bryars and Thorns, Thistles and tuble, is compared to the burning of Fire in an Oven, in which the Wicked cannot dwell. And others could call him by quite contrary Names, even according to the Operation of his Spirit in them, and by the same could say, that *God is Love*, and his Word was as Milk, and sweeter then Hony or the Hony

Power: And he demonstrates his Faith and Experience after this manner. He has receiv'd a manifestation of him in his own Heart, Mind & Spirit; & so is come to know him pure, and omni-present by his work & operation therein; he can say, that God is pure of a Truth, because he finds his appearance so pure & holy in his Heart, that it will not allow nor suffer so much as a vain Thought to lodge there, nor no unclean thing to be toucht. And this *true Christian* is a true witness of the Truth of those Scriptures, (*Hab.* 1.13. *Jer.* 17. 10 & 15.12.) which say, that *God is of purer Eyes then to behold iniquity*:

that *He ſearcheth the Heart and tryeth the Reins*, and divideth betwixt the precious and the vile, betwixt Thought & Thought, Word and Word, Work and Work. And further, He is a True Witneſs, that God is Almighty in Power, becauſe he hath by his mighty Power broken down thoſe Strong Holds formerly builded *in his Heart* by the Enemy of his Soul; *Caſt down Imaginations, and every high Thing, that exalted it ſelf againſt the Knowledge of God; bringing into Captivity every Thought into the Obedience of Chriſt* And he knoweth the dark Mountains, at which his Feet ſtumbled Comb, and that the Light of his Countenance was better then the encreaſe of Corn, Wine and Oyl; and that h was a Shield and a Shaddow of a Rock in a Weary Land; and his Name as a ſtrong Tower and ſafe D elling-Place, and as precious Oyntment pour'd forth, and his Face or Preſence, Glory and Power, which is Terrible to the Worker of iniquity is, pleaſant and deſirable by thoſe that witneſs *Sion's* Redemption by the Spirit of Judgment and Burning from Iniquity; theſe things are known now, as in former Ag s: The ſame Ark, whoſe Preſence troubled and plagued the *Philiſtims*, was the Glory of *Iſrael*, the ſame Hand and Power that ſmites and deſtroyeth the *Egyptian*, ſaves and de'ivers the *Iſraelite*, the ſame Spirit of Truth that reproveth the World of Sin, is the Comforter of thoſe that are made free by it from Sin, the ſame Breath that breath ed Life in the begin-

ning, before Sin entered, kindleth the Fire that tormenteth the Wicked. He that can underſtand, let him.

bled removed & the Rocks rended & the Raging Waves ſtilled, and that Tongue and Nature bridled, which no Man could tame: But before this be witneſſed, he hath known him to ſit as a *Refiner's Fire, and as Fuller's Sope and as a Spirit of Judgement and Burning*; and ſo became a living Witneſs of what he hath ſeen, felt, heard and underſtood, by the mighty Working of his holy Spirit in his mortal Body.

Mal. 3. 3.

The *Titular Chriſtian* he ſaith, he believeth in one God who is pure, omnipreſent and Almighty (take his Word and there is no Difference) But how doth he demonſtrate his Faith, that to him there is but one God? why, he hath heard a Relation of him, his Oneneſs, his Purity and Almightineſs in the Holy Scriptures, and he hath been educated and trained up in the Traditions of his Fore-fathers, and ſo his Knowledge of God he profeſſeth is acquired therefrom; he hath read in ſome Book, or ſome Body hath told him, that God is One, Pure, Omnipreſent and Almighty, and he grounds his Faith and Knowledge upon this Tradition and Hiſtory, and ſo profeſ-

ſeth

ſeth God and his Attributes in Words, but is not a living Witneſs of the ſame within himſelf: And ſo, notwithſtanding he profeſſeth one God, he liveth in the World which hath many Gods, and worſhips and falls down before them: every beloved Luſt, obeyed, is a God. Let the *Titular Chriſtian* profeſs what he will, he that committeth Sin is the Servant of it, and therein is no Believer, Worſhipper nor Knower of the true God, his Purity nor Almightineſs, becauſe his Heart remaineth Corrupt and Rocky, and the Mountains of Darkneſs and Ignorance remain unremoved, and the ſtrong Holds of Satan unbroken down, his Thoughts and Imaginations unſubjected to the Obedience of Chriſt, his Will, Tongue and Nature unbridled, the Droſs, Tin and Rubbage remaines, and is as a Grave to the pure Mettal; this *Titular Chriſtian* contents himſelf to hear or read of God *as a Refiners Fire, and as Fuller's Sope, and as a Spirit of Judgement and Burning*, and of his cleanſing and purifying ſome in former Generations, but loves not, nor cares not to know him ſo in himſelf; but rather deſpiſeth and hateth his pure Appearance in him (whoſe firſt Work is to convince him of Sin, Righteouſneſs & Judgment) which is compared to a little Silver amongſt much Droſs;

a little ... amongst many great ones, and to a little Leaven hid in three Measures of Meal, which Silver cannot be parted, separated and enjoyed, but by the Appearance of God within, as a Refiners Fire, to purge away the Drois, and take away the Tin also, which is somewhat like the Silver, whereby indeed the *Titular Christian* is deceived; neither can the little Seed grow up till the Rubbish be taken away, and the Ground that is Curſed, removed, and the Heart made honeſt, which is the good Ground, wherein the Seed of the Kingdom grows to Perfection: Neither can the little Leaven work through, and leaven the three Meaſures of Meal, till that be taken away which lets and hinders, *viz.* Unbelief and Hardneſs of Heart: Now this Day of ſmall Things, this Day of *Jacob*'s Troubles, wherein he goes through the Refiners Fire, this little Seed, this little Leaven is overlook'd, deſpiſed and ſlighted by the *Titular Chriſtian*, who in his own Conceit is exalted and puffed up above the pure Appearance of God in his Heart, which to know and obey is the Gate of all true Wiſdom and Knowledge; and is grown ſo tall, great and wiſe in his own Thoughts and Imaginations, that he cannot walk in the ſtraight Way, nor go in at the Door of the Sheepfold, but would climb up ſome

ſome other Way, and ſo contents himſelf with a Traditional Hiſtorical Profeſſion of God in Words, and denyes him in Works: and all the Knowledge and Experience he hath of God, his Purity, Oneneſs and Almightineſs, is but as ſome Body hath told him, or as he hath in an Unſanctified and Unprepared Heart, read in the Holy Scriptures, which Knowledge avails nothing, except accompanied with a living *Experience of the ſame Power, working after the ſame Manner as it did in others in Times paſt, who have left their Teſtimonies thereof upon Record.*

II. *The True* Chriſtian's *Faith and Experience concerning the Lord Jeſus Chriſt.*

THE *True Chriſtian* believes in one Lord Jeſus Chriſt, who came from the Boſom of the Father, who is the Son of the true God, by whom he made the World; and that this Lord Jeſus Chriſt is his Saviour, Redeemer, Sanctifier and Cleanſer, by his precious Blood, and is to him as a King, Prieſt and Prophet, &c. And he demonſtrateth his Faith in this Manner; in being Obedient to him as he is Lord, in being ſaved by him

from Sin, as he is Jesus, and by his learning of him, and being taught by him, as he is Christ, or the Anointing: So he can call him Lord Jesus Christ in Truth and Righteousness, having truly learned his Name and Nature, through Obedience to his Cross, and a Cleansing by his precious Blood; and so he not only reads, hears and professes the Benefit, and Priviledges which the *primitive Christians* partook of and enjoyed, by believing in & receiving of Christ; but experimentally Partaketh of, and possesseth, and enjoyeth the same; *And the Spirit of God beareth Witness with his Spirit, that he is a Child of God, a Joynt-Heir with Christ*, Bone of his Bone, and Flesh of his Flesh; and that he hath the Mind of Christ; and that Christ lives in him, and is *greater in him then he that is in the World*: And as the old Adversary the Devil is strong and powerful to tempt, and ready on the one Hand and on the other, to draw and allure into Evil. so he knoweth his Lord and Saviour Jesus Christ as near, and as ready, and more powerful to deliver, save and preserve him from falling into Evil and Temptation; and he is not only enabled to resist the Devil; but to make him flee also: Thus in Truth can the *True Christian* call Christ the Captain of his Salva-

Rom. 8. 16.

Salvation, who being armed with his Power, fights as he did, & followeth him, & ſits down in Heavenly Places with him, triumphing over Sin, Death, Hell and the Grave: So the *True Chriſtian* proveth himſelf ſo, by denying himſelf, and taking up his Croſs daily, and following of Chriſt; and that he believeth in him, becauſe he enjoyeth Everlaſting Life, and abides not in Death and Darkneſs, but hath overcome the Wicked one; and that he is his Lord, becauſe he doth the Thing he ſaith or commandeth, and that he loveth him becauſe he keepeth his Commandments; and hath received Power to become the Son of God; and further, hath a Name better then the Name of Sons and Daughters.

The *Titular Chriſtian* ſaith, he believeth in one Lord Jeſus Chriſt, the Son of the true God, by whom he made the World, and that this Lord Jeſus Chriſt is his Saviour, Redeemer and Sanctifier by his precious Blood, &c. and profeſſeth him as King, Prieſt and Prophet and in all his Attributes and Offices.—But how doth he demonſtrate and ſhew forth his Belief and Profeſſion? How is he his Lord? Doth he do the Thing he ſaith? How is he his Saviour? Is he ſaved by him from the committing of Sin, and redeemed from a vain Con-

Converſation? How doth he believe in him as Chriſt or the Anointing? Is he taught by him? How is he his King, Prieſt and Prophet? Doth he rule in his Heart as King? Are all his Services, Sacrifices and Offerings offer'd up by and through his Hand, as Prieſt? Doth he hear him in all Things, as the Prophet whom God hath raiſed like unto *Moſes*? No the *Titular Chriſtian* hath no Knowledge of him after this Manner, neither doth he believe it is attainable on this ſide the Grave; nor poſſible to obey him as Lord; nor to be ſaved by him from Sin, as Jeſus; nor taught by him, as Chriſt or the Anointing; nor that he can be waſhed, cleanſed and ſanctified by his precious Blood from the Stains, Spots and Defilements of the World, Fleſh and the Devil, while he bears about this Body of Clay; he contents himſelf with a corrupt traditional Faith, which hath ſprung up in the dark Night of Apoſtacy (which is certainly a very venemous pernicious Weed of the Devil's Kingdom, which hath poyſoned and deſtroyed the Souls of many, and is now grown to ſuch Maturity, and cloathed with ſuch Beauty to the Eye of the *Titular Chriſtian*, that he calls it the *Chriſtian Faith*, though hereby he is taught to believe that it is not poſſible to ceaſe from Sin, nor to have his

Heart

Heart purified, nor to overcome the Devil, and gain Victory over the World; and further, that notwithstanding he committeth Sin daily, and liveth in the Act of it Term of Life in this World, he is hereby taught to believe, that Christ will save him from the Guilt and Punishment of it in the World to come: It may be said of this *Titular Christian*'s Faith, as it was once said of *Saul* and *David*; Looseness *and* Atheism *hath slain its Thousands; but this its Ten Thousands.*

So although he hears and reads what Christ did in, and for those that believed in him, and of the powerful Virtue and Operation of that Ancient *Christian* Faith, which was once delivered to the Saints, and born witness to by the Holy Scriptures; yet he neither hopes, believes, nor expects to witness the same wrought in him, and for him; they bear witness of some, in whom Christ *wrought* (a) *all their works*; and that *through him they were able to do all things*: And many glorious Things were spoken of, and were enjoyed by the true Believers in Christ, while upon Earth: But the *Titular Christian* puts off all till he is dead, and pleads for the Continuation of the Devil and his Works, Term of Life,

(a) *In whom Christ works all, the Devil works nothing.*

Life, and ſaith, the Devil works ſtrongly in him, and prevailes over him, and cauſeth him to ſin in his *Holy Duties*; and that he is ſo captivated by him, that he cannot live one Day nor Hour without Sin; ſo notwithſtanding his Profeſſion of Chriſt, he knows him not *greater in him, then he that is in the World*, ſo the ſtrong Man keeps Houſe, and it's furniſhed with his Goods, and though he cryes Lord, Lord, he is a *Worker of Iniquity*, and is bound in Chains of Darkneſs, and his Feet ſtick faſt in the Mire and in the Clay, even while he talks of Lord and Saviour, he is led captive at the Devil's Will; and is a Stranger to that Power which is able to reſiſt him, and make him flee, and to that *Faith which gives Victory*: So he cannot in Truth call Chriſt the Captain of his Salvation, nor approve himſelf one of his Souldiers, who is armed with the ſame Power, and with it fights againſt the ſame Enemy, and *gains the Victory*, and followeth him, *who rides on Conquering and to Conquer*; ſo never comes to *ſit down with him in his Father's Kingdom*, triumphing over Sin, Death, Hell and the Grave; but remains under the Power thereof, through the Fear of which, he is all his Life Time ſubject to Bondage, let his Profeſſion of Liberty and Redemption by Chriſt

Heb. 2. 15.

Chriſt be what it will; his fair Talk will avail him nothing, though he ſaith he believeth in Chriſt, and loveth him, yet *if he keepeth not his Commandments, he is a Lyar, and deceiveth himſelf, and hath not Eternal Life abiding in him*; Profeſſion and Name of Chriſt without Poſſeſſion and Nature, is of no worth.

III. *The true* Chriſtian's *Faith and Experience concerning the holy Spirit.*

THE *True Chriſtian* believeth in the Holy Spirit, being one of the *Three which bear Record in Heaven, which Three are one*; and he ſheweth forth his Faith by his Obedience thereto; he hath received the *Spirit of Adoption, whereby he can call God Father* (not as the *Scribes, Phariſees* and *Hypocrites* did) but in *Truth and Righteouſneſs*; and he witneſſeth a being led by the Spirit in the Way of Holineſs, and ſo cannot *fulfil the Luſts of the Fleſh*, but by the ſame doth mortifie them, and gain Victory over them, and is ſanctified and cleanſed from them, and is taught by the Spirit the *true Knowledge of God*, & how to *worſhip him aright in Spirit & Truth* and ſo prayes in the Spirit and with the Underſtanding

derſtanding, and ſings in the Spirit, and praiſeth God in the Spirit, and the *Law of the Spirit is in his Heart, and this Law of the Spirit of Life makes him free from the Law of Sin and Death; and the Spirit of God which raiſed up Jeſus from the Dead, dwelleth in him, and quickeneth his Mortal Body:* And this *True Chriſtian* is the *Spiritual Man which diſcerneth all Things, but is not diſcerned by another out of the ſame Spirit which ſearcheth all Things, yea, the deep Things of God*; and he is led by the Spirit from under the Law, and through the Law, to him which was before the Law, and ſo is under Grace, and brings forth the Fruits thereof, which is *Love, Peace, Joy, Long-Suffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance*; againſt this *Chriſtian there is no Law.*

The *Titular Chriſtian* he ſaith, *he believeth in the Holy Spirit, &c.* But how doth he demonſtrate his Faith and Belief? he is ready to make a Mock of receiving the Spirit, and being led by the Spirit, and mov'd and taught by the Spirit; this ſeems ſtrange Doctrine to him that he ſhould know *his Luſts mortified by the Spirit*, and that he ſhould walk in the Spirit, and be ſanctified by the Spirit from all Sin and Uncleanneſs, and that he ſhould attend the

Motion

Motion and Guidance of the Spirit, and in all his Converſation to do nothing but what will ſtand juſtified by this Holy Spirit, and that he ſhould pray in the Spirit, and ſing with the Spirit, and worſhip in the Spirit, &c. Theſe are new Doctrines to the *Titular Chriſtian*, he knows not what to make of them, except it be to brand them with deſpicable Names; *And the Law of the Spirit of Life, which ſhould free him from the Law of Sin and Death*, he is a ſtranger to; and wholy ignorant of the *Indwelling of that Spirit which raiſed Jeſus from the Dead, to quicken his mortal Body*; this he counts *Fanatick* Doctrine, &c. And inſtead of being a *Spiritual Man which diſcerneth all Things*, he is carnal, and ſeeth not far off; the Vail being over his Heart, cannot ſee nor regard the Glory of God when it appeareth in the inward Temple, but oppoſeth and ſlighteth the Appearance of that Holy Spirit which *ſearcheth his Heart and all Things*; and ſo is not led by it from under the Law; *which Law was added becauſe of Tranſgreſſion*; and this *Titular Chriſtian* which liveth in the Nature and Act of Tranſgreſſion, and that knows not the *Curſed Ground removed*, *which bringeth forth Bryars and Thorns*, from whence all Evil Thoughts, Words and Works proceed, and is a Stran-

ger to the Mortification of them by the Spirit; he is under the Law, and liable to the Puniſhment thereof, and not under Grace, let him profeſs what he will, if he brings not forth the Fruit of the Spirit in his Life and Converſation, he clearly ſheweth, he doth not belive in it, nor walk in it, neither hath received it, nor come to any true Knowledge of it, by its Work and Operation in his Heart; he only talks of it with his Tongue, as ſome Book or Body hath told him; this is the Property and State of a *Titular Chriſtian.*

IIII. *The* true Chriſtian's *Faith and Experience concerning the holy Scriptures.*

THE *True Chriſtian* truly honoureth the Holy Scriptures in their Places, and believeth and receiveth their Teſtimony, and is a living Witneſs of the Truth thereof, and he demonſtrateth it as followeth. By believing, receiving and obeying him (viz. Chriſt Jeſus) of whom they teſtifie, whereby he receives Power to order his Converſation according to them; and the *True Chriſtian* believeth that they were ſpoken and written by the Motion and Inſpiration of the Spirit of

of God in Holy Men, Prophets and Apoſtles; and that it is his Duty to Wait upon God, to receive the Spirit of Grace and Glory, and the Gifts thereof, of whom they teſtifie; that thereby he may be enabled to read them with Underſtanding, and to receive the Comfort of them, and to be made wiſe through Faith in Chriſt unto Salvation by them.

And this *Chriſtian* knows rightwell, That all the *Univerſity* or *Academical Learning* in the World is not able to give the true Knowledge of the Mind of the Spirit in the holy Scriptures; they are as a ſeal'd Book to all the Wit, Reaſon, Comprehenſion and Acquired Parts of all Mankind in the Fall, Learned and Unlearned: And untill man comes to receive, regard and improve the Manifeſtation of the Spirit, *which is given to every man to profit withal*, as the Scriptures witneſs, he is wholy ignorant and a Stranger to the Key of true Knowledge; and the Treaſures of Life and Wiſdom are hid from him, and ſecured as with ſeven Seals; and the Cherubims, with a Flaming Sword, that turns every Way, and guards the Tree of Life, with the Fruits thereof, from the faln Wiſdom of Man: And this the *True Chriſtian* knows by Experience, having tryed what the Wiſdom of this

World in all its Perfection can do; and hath seen it confounded and brought to noughtin himself, being discovered to be no part of the Key of true everlasting Knowledge; but rather that which hides it, & makes the Vail the thicker, and shuts the Door of the Kingdom the faster; and those that abound in it, neither enter themselves, nor suffer those that would; and this the Holy Scriptures testifie.

The *Titular Christian*, he saith, He honoureth the Scriptures, and believeth the Testimony of them, &c. But how doth he demonstrate his Honour to them, and Belief of them? Doth he order his Conversation according to them? They exhort, *To abstain from every Appearance of Evil, and from every fleshly Lust, which wars against the Soul*; and *to put on the whole Armour of God, and thereby resist the Devil, and make him flee:* The *Titular Christian* doth not obey this Exhortation, neither doth he believe, that its possible that any should obey it on this side the Grave: So while he pretends to honour them, he gives them the Lye; for, what's more ridiculous and unreasonable then to profess a Belief that the Spirit of God in Holy Men hath left Holy Precepts and Exhortations upon Record in the Scriptures, which are unpossible to be obeyed

beyed? Yet this is the Language of the *Titular Christian*, who honoureth them with his Lips, and cryes them up with his Tongue, but in Works denyes them: Sometimes he will give them more Titles of Honour then to them is due; as, when he calls them, *The Word of God, The Touch-ſtone and Tryer of all Spirits, The Everlaſting Rule of Faith and Practice*; ſo in his Ignorance will advance them with Lip Honour beyond what they teſtifie of themſelves, and above what they are; for they are not the Word of God, but proceeded from it, and bear witneſs thereof, which Word is ſharp & powerful, ſharper then any Two-edged Sword, dividing in the inward Parts; & this Word is in the Mouth and in the Heart, to be heard there, and obeyed there: And they call Chriſt the *Word of God*, which Word was in the beginning, before the Scriptures were written: And all that underſtand not the Voice of this Word, this inward and ſpiritual Speaking Word, are wholely ignorant of the Words of God and Good Men, recorded in the holy Scriptures; and is no true Honourer nor Believer of them, notwithſtanding his Verbal, Traditional, Notional Profeſſion and high Titles he gives them; he only therein ſhews his Blindneſs and Folly; in taking the Hiſtory and Deſcription or De-

claration of a thing for the thing it self: They are not the Everlasting Rule, Touch-stone and Tryer of Spirits, but declare and testifie of him that is, as Christ said to the *Jews*, speaking of the Scriptures, *They are they that testifie of me, but you will not come to me, that you may have Life.*

IV. *The True* Christian's *Faith and Experience concerning the Doctrine of* Repentance.

THE *True Christian* believeth the Doctrines and Teachings of Christ and his Apostles recorded in the Holy Scriptures, and that it is not only his Duty, but his Practice to obey them, and live according to them: As *first*, the Doctrine of Repentance from Dead Works, or a turning from Darkness to Light, and from the Power of Satan to the Power of God; this is the Gate of the Kingdom, or the first Step towards *Christianity*; this is the Door at which the *True Christian* entereth; if any miss this Way, they strive to enter in vain, without Repenting, which is changing or turning from *Evil* to *Good*, from the

the Way of *Death* to the Way of *Life*, from *Darkneſs it ſelf* to *Light it ſelf*, from the Power and Service of *Sin and Satan* to the Power & Service of *God & Righteouſneſs*. This is the Nature and Effect of true Repentance, and without this no Man hath a true Title in Chriſt, nor *Chriſtianity*, let his Profeſſion of it be never ſo high; for Death reigned over all Men from the Fall of *Adam* till *Moſes*, and all Men have therein come ſhort of the Glory of God, and in that faln Nature are the Children of Wrath, dead in Sins and Treſpaſſes, and God hath concluded all in Unbelief, that he might have Mercy upon all. *Rom.* 11. 32.

And now the Call of God is to all Men every where to Repent, and none but thoſe that anſwer this Call, find the Mercy; *this Call of God is more univerſally inward and immediate, then outward and mediate*, the which if People ſlight, Diſregard and neglect to obey, the outward Inſtruments and Means avail not. *Acts* 17. 30.

Now the true *Chriſtian* gives Teſtimony that he believes and obeys the Doctrine of Repentance, in manner following; *Firſt* Whereas his Mind and Heart was running after, and captivated with the Sight of the Eye, the Luſt of the Fleſh, and the Pride of Life,

that

that are in that *World which lies in Wickedneſs*; now his Mind and Heart is not only ſtopped, but alſo turned from them, and weaned from the Delight and Pleaſure he had in them, and not only ſo, but by the Shining of the Light in his Heart, is made to ſee the exceeding Sinfulneſs of them, and to feel the Weight and Burthen thereof, which while he was dead in Sins and Traſpaſſes, he could not feel, nor be ſenſible of; but now being quickned by the Voice of God, which calls to Repentance, he cryes out with *Paul*, *O wretched Man, who ſhall deliver me*, &c? and this is the Cry which the Lord is ready to hear, and to anſwer with the Manifeſtation of his Love and Power, and with the Joy of his Salvation; and now is his Face *Sion*-ward, and his Travail towards the Holy City is begun; and this *True Chriſtian* right wel knows, that his Repentance or turning from and out of the broad Way of Sin & Satan, and ſetting his Foot into the ſtrait and narrow Way, was not of himſelf, nor effected in his own Will and Power, but by the Virtue of the free Gift of God, and Operation of his free Grace, and that he daily and momentarily needs the Divine Aſſiſtance of the ſame, to lead, guide and aſſiſt him every Step of his Journey, to the End of the ſame.

And now he is a living Witneſs of the Truth

Truth of Christ's Saying, when he said, *Verily, verily, I say unto you, the Hour is coming, and now is, when the Dead shall hear the Voice of the Son of God, and they that hear shall live*: John 5. 25. This is the first distinguishing Work of the powerful Voice of God, and the true hearing of it; the World hears its convincing Voice, but not regarding nor obeying it, are not made alive nor converted by it; nothing is able, nor sufficient, nor appointed of God to give Repentance unto Life, but the hearing of this Voice of the Son; he hath formerly, or in Times past, heard many Voices, *Lo here* and *lo there*, and hath made many *Repentances*, and *Turnings*, from one *Way* and *Opinion* to another; but till he heard and obeyed the Voice of the Son of God, never knew that Repentance which is never to be repented of.

And then 2*dly*, when this *Christian* hath heard and obeyed this Voice, and is turned out of the broad Way, and begins to walk in the straight and narrow Way, and to have no Fellowship with the Unfruitful Works of Darkness, but rather reprove them, then he became a Wonder, a By-Word and a Taunt, and his former Companions, who thought it strange, that he run not with them into the same Excess of Riot; but makes strait Steps

to his Feet, and measured all his Goings by the Line of Righteousness, *which the Goodness of God, that leadeth to Repentance, hath* brought him to; now he appeared like an Owl in the Desart, and like a Pelican in the Wilderness, and like a Sparrow upon the House-Top: Now his great Tryals, Temptations and Exercises begin both within and without; here he sees his Enemies about him like Bees when they swarm, which till now he had no Sight nor Sense of; the strong Man keeping the House, all his Goods were at Peace, and the House being Dark, and his Eye Dim, did not perceive nor discover the Enemies of his Soul that lodgeth therein, nor could not judge, nor discern the Nature of the Goods with which his House was furnished, that old Deceiver having Power to transform himself like unto an Angel of God, and to imitate the Furniture of his Temple; but now he having heard the Voice of the Son of God, and being quickned by his mighty Power, and the Eye of his Mind opened & fastened upon the same, then the Devil rageth, knowing he hath but a short Time, and that his Dispossession grows nigh, and the spoiling of his Goods are at Hand, except he could by any Means prevent it; but all his Endeavours were and are in vain against

Rom. 2. 4.

gainſt this true Repentant, who truſting in ie Goodneſs of the Lord, which at firſt led im to Repentance, and relying upon the rm of his Power, which had opened the Eye hat was blind, and unſtopped the Ear that as deaf, and enlightned the Underſtanding hat was darkened; he in the ſame is made ble to ſtand, and to reſiſt him in all his Aſaults, and to eſcape all his Baits and Snares, nd to quench all his fiery Darts, and to overome him in all his Temptations, and to go ight on his Way, preſſing forward towards *he Mark of the High Calling of God in Chriſt Jeſus, where all he Treaſures of Wiſdom, of Knowledge, and f Glory are hid, and laid up for hoſe that love his Appearance, nd obey his low Calling*, which is to Repenance; and none other are in the Way to know what the High Calling of God in Chriſt Jeſus s, let their Notions, Profeſſions and Confeſions be never ſo high.

Phil. 3. 14.

Col. 2. 3.

The *Titular Chriſtian* he profeſſeth, he beieveth the Doctrine and Teachings of Chriſt nd his Apoſtles, and *firſt* this of Repentance; ut how doth he demonſtrate his Faith? Is is Mind turned from the Darkneſs and the Way of it, to the Light and the Way of it,

from

from the Power of Satan and the Works of it, to the Power of God and the Works of it? Is he quickned and made alive by the hearing of the Voice of the Son of God? Is he come forth of the Grave of Sin, and Sea of Corruption? Doth he feel the Weight and Burthen of it? Is Sin become exceeding ſinful unto him? Is a Cry raiſed in his Soul unto the Lord for a full Deliverance and Redemption from the Servitude of Sin and Satan? Hath he a true Sence and Sight of the Nature and Tendency of Sin? Is his Mind truly turned to the Appearance of God in Chriſt within, which is to deſtroy and *make an End of Sin, and finiſh Tranſgreſſion, and the Author of it, and bring in Everlaſting Righteouſneſs inſtead thereof*? Doth he bring forth Fruits meet for Repentance? And doth he ſhew by them that he is turned from the Service of Sin and Satan, into the Service of God and Righteouſneſs? Is he turned out of the broad Way? Doth he Walk in the ſtraight and narrow, and make ſtrait Steps to his Feet? and are they pulled out of the Mire and Clay? and are they ſet upon the Rock? and are all his Goings guided by the Line of Righteouſneſs? & is he enabled by the Powerful Voice & Arm of the Son of God, to ſtand upright on his Feet in the midſt of all his Enemies, and

by

y the ſame to travail on in the Way of H li-neſs towards the Holy City and Heav nly *Jeruſalem*, the City of the S:ints Solemnity? Theſe Things accompany *True Repentance*; herefore let the *Titular Chriſtian* turn the Eye of his Mind Inward, and *commune with his own Heart*, and be *ſtill*, and *conſult with God's Witneſs* the ein, and examine and anſwer theſe Things, and ſee and try w ether he hath not *deceived himſelf* with a falſe Profeſſion and a feigned Repentence, wherein he *confeſſeth daily*, bnt doth not *forſake*, and ſo finds not Mercy, deceiving his own Soul by d ily ſinning, and an Imaginary Repentance; being ſubject to call a d acco nt a changing and tu ning f o n one Sort of the Devil's Service to another, f om *Self Sinning and Debauchery* to *Self-Righteouſneſs*, from one *Opinion* to another, and from *one Sort and Faſhion of invented Worſhip to another*, a Repentance; tho gh in all t e old Man with his Deeds appe r s prevalent and t e *Earthly Image* is born, and t e *Nature* and *Ground* of Sin and Tranſgreſſion remains unſhak n by the *Voice and Power of the Son of God*, which calls nd leads all that h ar and obey it to true R pentance.

And till this *Voice* be heard, and his *Power* felt and witneſſed to work and operate in the inw rd Man, the Beaſt receives no *deadly*

Wound

Wound, nor the *Strength of Sin* is not abated, and the *strong Holds of Imaginations* continue unbroaken down; and so Repentance in this State is only talked of in vain by all the *Nominal Christians* upon the Face of the Earth, who experience not these Things wrought and effected in them and for them, and are wholely ignorant of that Repentance which is never to be repented of, and of that Joy that is in Heaven *over one Sinner that Repenteth, more then over ninety nine Just Persons who need no Repentance.*

VI. *The True* Christian's *Faith & Experience concerning* Mortification, Warfare, Self-denyal *and a* Dying daily.

THe *True Christian*, next unto Repentance, believes the Doctrine of *Mortification*, *Warfare*, *Self-Denyal and a Dying daily*; and he sheweth forth his Faith by his Works, having heard & obey'd the *Call of God*, & being thereby turn'd or repented, he comes to receive the Spirit of Adoption, whereby he can call God Father, and so comes to receive Power against the World, the Flesh

and

and the Devil, which though he hath turned his back upon them, and ſet his Face *Sion*-wards, yet they will follow him, and purſue him, and attend him with divers Allurements and Temptations, in order to turn him back again; and thus will continue, laying Baits and Snares, in Hopes to prevail, until a Death be witneſſed to the Carnal Mind, and Tranſgreſſing Nature, which is prone to receive the Temptation; therefore the *True Chriſtian* being come to a true Sight and Senſe of the Strength and Subtilty of the Enemy, watches and wars in the Spirit againſt him, and obeys the Apoſtle's Exhortation, *Mortifie therefore your Members, which are upon the Earth, &c. And if ye through the Spirit mortifie the Deeds of the Body, ye ſhall live.* Col. 3. 5. Rom. 8. 13. So he witneſſeth a Dying or Mortifying daily of that Nature and Mind which has had a Life in Sin, until it be mortified or Killed, and till he cometh to witneſs that Saying fulfilled, *Death is Swallowed up in Victory, the Strength, of it being taken away*; till which is effected he remaineth in the Warfare, like a good Souldier, following his Captain, conquering and to conquer, until a perfect Victory be obtain'd: And that he may not fail nor come ſhort in this Warfare and Work of *Mortification* he keeps

keeps his Eye alwayes upon his Captain, and his Ears open to that Voice that at firſt quickened him, and called him to Repentance; and his Mind ſtay'd upon that Holy Spirit of Grace that hath wrought hitherto for him, which makes ſelf of no Reputation, and which burieth ſelf in all his Acquirements and Perfection in the Death of the Croſs, as not being fit nor worthy to be concerned in the Work of Regeneration. And the *True Chriſtian* well knows that there is no Poſſibility to be a Diſciple and Follower of Chriſt further then the daily Croſs to Self is taken up; he meets with no greater Enemy in his Journey then Self-Thoughts and Imaginations, Self-willing and Running, Self conſultation and Self working, which * if he watch not againſt, rule over and keep under by that Hand and Power that hath appeared for his Deliverance, and hath wrought it in a meaſure; he again may be entangled and enſnared, and driven back into that Pit wherein is no Water; therefore he ſtands in the Doctrine of *Self-Denyal*, till Self be denyed, and in the putting off the Old Man, with his

* *This made* Paul *careful to keep his Body under, leſt while he preached to others, he himſelf became a Caſt-away.*

his Deeds, till they are wholy put off; and when he hath done all, to ſtand ſtill, and abide with the ſame powerful Hand, that hath wrought all theſe things in him and for him; and to it he attributes the Glory, and gives the Praiſe forever.

Now the *Titular Chriſtian* profeſſeth the Doctrine of *Mortification*, and talks of a *Dying to Sin*, and a *Warring againſt it*, and of *Self-Denyal*, and *putting off the Old Man*, and *taking up the Daily Croſs*, &c. But how doth he anſwer his Profeſſion? What Courſe doth he take to mortifie Sin, while he believes not in the Light, which ſhines in his Heart, that diſcovers it; nor in the Manifeſtation of the Spirit given him to mortifie and deſtroy Sin; nor in the Power of God within, which gives Strength to War againſt it, and to overcome Sin within; neither hath he received the Spirit of Adoption, whereby he is enabled to call God Father, but is unacquainted and ignorant of him in that Relation; yet hath learned by Tradition, as the impenitent and unconverted *Jews* did, to call God *Father*, whoſe Knowledge of him was taught by the Precepts of Men: And though they accounted themſelves Children

Rom. 8. 15.

John 8. 41.

Children of God by virtue of this Traditional Knowledge, received from their Fore-Fathers, Rabbies and Doctors of the Law; yet Christ Jesus, the Great Doctor, and Righteous Judge, and True Teacher, told them, they were quite the Contrary, even *of their Father the Devil.*

Isa. 29. 3. *John* 8 44, &c,

So the *Titular Christian*, while unbegotten to God, in his impenitent unregenerate State, having read the holy Scriptures, and the Traditions of his Fathers, furnisheth himself with the Profession of the Doctrines of the Gospel (as the *Jews* did of the Law) even while Sin reigns in his mortal Body, while the Old Man with his Deeds are un-put off, and while Self Will, Self Wisdom, and Self in all its Properties is undenyed, and while he is a Stranger to the Cross of Christ, and so takes it not up, and follows him; but wants Power to mortifie Sin, and to war against the World, Flesh and the Devil: So while he talks of *Mortification* and *Dying to Sin*, Sin lives in him, & encreases as his Days encrease; and instead of overcoming it, it overcome daily by it: And while he professes *Self-Denyal*, nothing but Self is owned; Self wills and runs; Self worships and offers the Offerings of *Cain*; Self seeks, and knocks and strives to enter, but is not able: *And till*

this

his Willing amd Running, and Power of Self is denyed, judged and brought down, and made of no Reputation, by the Powerful Working and Operation of the Spirit of God within, none can witness a being dead to Sin, nor have Victory over it, nor be a Disciple of Christ Jesus, nor allow him in the Work of Regeneration, let them profess what they will, except this be known, their Profession is a Lye, and they deceive their own Souls: This is the Word of Truth to all the *Titular Christians* upon the face of the Earth, of what Name or Sect soever.

VII. *The true* Christian's *Faith and Experience concerning* Sactification, Washing and Cleansing from Sin and Corruption.

THe *True Christian* owns and believes the Doctrine of Sanctification, Washing and Cleansing from Sin and Corruption; and he manifests his Faith by the Virtue and Operation of the Spirit of God working in him; having been led by the same through the Work of *Repentance*, *Mortification* and

Self-Denyal; he is now not only turned from Sin, and come to the Mortifying of it, but also to the Sanctifying, Washing and Cleansing from it; so he comes to witness a being delivered from the dead Body, and the Dead to be buried out of his Sight; and as he ☞ abid s and dwells with this Sanctifying and Cleansing Power, he is preserved from corrupting himself, or so much as touching the Dead aga n: This is the Anti-Type, and Subst nce of all the divers Washings, Purifications and Sanctifications, used under the Law, where the Temple and all the Furniture thereof were sanctified. Now he knoweth himself to be the Temple of the Holy Ghost; and this Knowledge keepeth him from defiling of it, being bought with a Pric , not with Gold nor Silver, nor Corruptible Things, but with the Precious Blood of Christ, which cleanseth and keepeth clean the *True Christian*, who trampleth it not again under his Feet: And herein also he witnesseth the Anti-Type and Substance signified by the laying of the People's Sins upon a *Seape-Goat* once a year, and letting him go into the *Wilderness*, &c. so that the People were a free and clean from Sin committed the year past, a

1 *Cor.* 6. 19.

Levit. 16. from vers. 8. to 26.

f they had committed none at all, their Sins conſeſſed and Sacrifices being offered, and Attonement made: Theſe were the Shadows of Good Things to come, the Subſtance f which the *True Chriſtian* now enjoyth; and is come to the One Everlaſting Offering Chriſt Jeſus, *which perfects forver thoſe that are ſanctifi-*
d; *and both he that ſanctifi-* Heb. 10. 14.
eth, *and they that are ſanctifi-*
d *are all of one: And he that* Heb. 2. 11.
joined to the Lord is one
ſpirit. And the *True Chriſtian* abiding in his Sanctification, and Unity with the Lord, ins no more; ſo needs no further Confeſſion f Sin, nor further Sacrifice for it; *being rawn near unto the Lord*
ith a true Heart, in full Heb. 10. 22.
ſſurance of Faith, having his Heart ſprinkled om an Evil Conſcience, and his Body waſhed ith pure Water: Here is no more a Remembrance again of Sin once a Year; Yet ere is a Poſſibility, after this Eſtate is witneſd and enjoyed, that there
ay be a Falling-away, or a *Heb.* 10. 26.
ilful Sinning again, which the Apoſtle ew well, and therefore warned People to ware of it, that *they tread not the Son*

Heb. 10. 29, 30. *of God under Foot, nor count the Blood of the Covenant, wherewith they were ſanctified, an Unholy Thing, nor do Deſpight unto the Spirit of Grace.* Therefore the *True Chriſtian*, after he is waſhed, cleanſed and ſanctified, watcheth againſt all that would defile him again; and in the Spirit and Power, which hath wrought his Sanctification, abiding, he rules and reigns over Sin and Satan, and is no more entangled with the Yoak of Bondage; but keeps in his Inheritance among them that are ſanctified, who are Members of that Glorious Church, which is without Spot or Wrinkle, or any ſuch Thing, Holy and without Blemiſh.

Acts 20. 32. *Epheſ.* 5. 27.

The *Titular Chriſtian*, he alſo talks of and profeſſeth the Doctrine of *Sanctification*, *Waſhing* and *Cleanſing from Sin and Corruption*; But his Talk is not true, and his Profeſſion is feigned, becauſe he is not a Witneſs of the Work therof in himſelf: He hath read in the Holy Scriptures, *That no Unclean Thing can enter the Kingdom; and that without Holineſs no man can ſee the Lord; and that the Lord will be ſanctified of all that draw near unto him:* Therefore he hath deviſed a Profeſſion of Sanctification, which may

ay be only talked of, but never poſſeſſed
nd wrought in him on this ſide the Grave:
nd to this End he hath made up a Faith of
s own (and is wholy ignorant of that Faith
hich was once delivered to the Saints (or
oly People) by which their Hearts were
urified) And by Virtue of this Feigned
ith, perſwades himſelf, that the Sanctifica-
on and Holineſs of Chriſt without him, ſhall
be reckoned and imputed unto him,
while he remains unſanctified, and un-
oly; and that the Cleanneſs, Innocency and
otleſneſs of Chriſt ſhall be accounted unto
m, notwithſtanding he remains foul, guil-
and full of Spots and Defilements; and
at God looks upon him not as he is in him,
lf, but as he is in Chriſt Jeſus, his Saviour;
hen indeed he is not in him, nor ſaved by
m from that which defiles him; for, *if any*
an be in Chriſt, he is a New Crea-
re, old things are paſt away, and
l things are become New: By this
e *Titular Chriſtian* may try himſelf, if he
not really changed, the old Creature and
d Things paſt away, he is not in Chriſt;
d God cannot, nor doth not look upon him
where he is not; therefore let him not
further deceive himſelf; for God's

2 Cor. 5. 17.

Witneſs in his own Conſcience ſeeth a
judgeth him where he is, out of *Chriſt*, u
ſanctified, in the *Old* Nature and *Old* Thing
and God from whence it comes, is greater, a
ſeeth and judgeth him alſo.

And this *Titular Chriſtian* is ſo far fro
living and enjoyning a ſanctified State, real
indeed and in Truth, as the *True Chriſti*
did and doth, that he never comes to enjo
ſo much Clearneſs and Freedom from S
as the *Jews* did, who lived but in the Typ
Figures and Shadows of the Good Things
come; *for they once a Year, while they k*
the Law, were quitted and eaſed of all th
Sins and Tranſgreſſions, and a full Atte
ment was made once a Year for Sins paſt, &
which is more then all the Nominal *Ch*
ſtians upon the Face of the Earth rea
enjoy, notwithſtanding their Boaſt
living in Goſpel-Times, and in the Da
of the New Covenant, and of Salvation
Chriſt Jeſus: Their Boaſt is vain; the G
ſpel, which is the Power of God to Salva
tion (working and operating in their Inwa
Man, to ſave not only from the Guilt, b
from the Act of Sin, and to cleanſe from
Iniquity) they are wholy ignorant of, a
Strangers to; and the New-Covenant, t
Law in the Heart, which makes free from t

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Law of Sin and Death, and the Spirit that ſanctifieth from it, reigns not in their mortal Bodies, but the contrary, *viz.* Sin, and the *Law* of it, and by the Spirit of Truth are convinced of it, and by God's Vicegerent, the Light in their Conſciences, they ſtand arraigned and convicted before the Judgment-ſeat of God, let their Profeſſion be never ſo high.

And the *Titular Chriſtian* is not a living Witneſs of the One Everlaſting Offering, which perfecteth forever thoſe that are ſanctified; nor of the Oneneſs and Unity which is between him that ſanctifieth, and thoſe that are ſanctified; nor of the abiding with him that ſanctifieth, ſo as to ſin no more; *neither is he drawn near unto God with a true Heart, ſprinkled from an Evil Conſcience; nor is his Body waſhed with pure Water*; he hath no full Aſſurance of Faith in theſe Things; but rather concludes them unattainable on this ſide the Grave, and is ſo held Captive in the Chains of Sin and Satan, and entangled with the Yoak of Bondage, and in this ſtate inherits Miſery and Darkneſs, and is a Member of that Church which is full of Spots and Wrinckles, Sore and Corruptions, Diſeaſed from the Crown of the Head to the Sole of the Foot;

of this Church Christ is not the Head: Let the *Titular Christian* imagine what he will, he must depart among the Goats, because he is as Worker of Iniquity.

VIII. *The True* Christian's *Faith and Experience concerning* Justification.

THE *True Christian* believeth the Doctrine of Justification, and that it immediately succeeds the Work of *Sanctification*; *Being justified by Faith (even that Faith which is the Gift of God) he witnesseth Peace with God through the Lord Jesus Christ*; *And the Just lives by Faith*; And he is come to the *Spirits of Just Men made perfect, &c.* even now in this Age, as the *True Christian* did in former Ages, testified of in the holy Scriptures: Now, to be Justified, is to be made Just, by Virtue of that Faith which gives Victory over the Unjust, *and by that Blood which cleanseth and saveth from Wrath to come:* And this Justification comes not by the Works of the Law; *For by that shall no Flesh be Justified,* nor by self-Works,

Rom. 5. 1.
Heb. 10. 38.
Heb. 12. 23.
Gal. 2. 16.

Works, nor ſelf-Righteouſneſs, but by the free Gift of God, which leads through the Law, and fulfill it, and deſtroys ſelf-Works, and ſelf-Righteouſneſs, & eſtabliſhes good Works, and bring in Everlaſting Righteouſneſs, which exceeds the Righteouſneſs of *Scribes*, *Phariſees* and *Hypocrites*; and herein the *True Chriſtian* ſtands Juſtified in the Sight of God,

☞ who *worketh all his Works in him and for him, and to will and to do of his own good Pleaſure: And none can lay any Thing to the Charge of this Elect, whom God juſtifieth.* Phil. 2. 13. Rom. 8. 33.

The *Titular Chriſtian*, he profeſſeth the Doctine of *Juſtification* by Faith in Chriſt Jeſus: But its no more then a bare Profeſſion, and his Faith is not the Faith of God's Elect; neither is he led into Peace with God by it, nor receives Power by it to gain Victory over the Unjuſt Nature and Spirit that lives in him, but imagins an imputative *Juſtification*, and applies the Juſtneſs, Righteouſneſs and Holineſs of Chriſt, wrought without him, above 1600. Years ago unto himſelf, while he is Unjuſt, Unholy and Unrighteous: But this avails not the *Titular Chriſtian* at all; herein alſo he deceives himſelf, being not experimentally acquainted with the Blood of Chriſt, which juſtifieth

heth, waſheth and cleanſeth, and ſaveth from Wrath to come, and from that which is the Cauſe of it (viz. *Sin*) And ſo he knows not a leading through the Law (which was added becauſe of Tranſgreſſion, and hath Power over the Tranſgreſſor as long as he liveth) unto Chriſt, which was before the Law, and before there was any Occaſion for the Law, who alone is able to juſtifie the Righteous, and condemn the Wicked, whoſe Wayes are all Equal, Juſt and Righteous, never condemning the Juſt, nor juſtifying the Wicked; and it may be truly ſaid of this *Titular Chriſtian*, as Chriſt ſaid to the Covetous *Phariſees*, who derided him, *Ye are they which JUSTIFIE YOUR SELVES before Men, but God knoweth your Hearts, for that which is highly eſteem'd amongſt Men, is Abomination in the Sight of God.*

☞ Luke 16. 15.

And now the ſame Spirit that then derided Chriſt, and ſet him at Naught, and that then ruled in the Hearts of *Scribes*, *Phariſees* and Hypocrites, and impenitent hard-hearted *Jews*, in this Part of the World called *Chriſtendom*, is now turned Profeſſor of him in Words, and teaches him in whom it rules to talk of Salvation and Juſtification by him, though at the ſame Time that Spirit lives and rules in his Heart (*which God looks; and which*

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☞ *he knoweth*) that denyeth, deſpiſeth, betrayeth and crucifieth him, even while he pretends to worſhip him, as the *Jews* did, *who ſmote him on the Head, and ſpit upon him, and mocked him, and at the ſame Time bowed their Knees and worſhipped him*; and as *Judas* did, who ſaid, *Hail Maſter, and Kiſſed him, and at the ſame Time betrayed him*; the *Nominal* or *Titular Chriſtian* is guilty of the ſame Thing, he living in that, and daily committing that which ever was the Cauſe and Occaſion of all his Sufferings (viz. *Sin*) There-

☞ fore is he many times convicted, reprov'd, judg'd and condemn'd in his Heart by God's Spirit that ſearcheth it, even while his Tongue talks of Juſtification: Now to this Spirit of God, which *ſearcheth his Heart, and tryeth his Reins, and the innermoſt Parts of the Belly*, is the *Titular Chriſtian* counſel'd to take heed, and to hear its Judgment concerning him, and with his whole Heart receive the ſame, and by it judge all the Flatteries, vain Conceits, Notions, Imaginations and Dreams, by which he hath been led and deceived, through the Subtilty of that grand Enemy, the Devil and Satan, who will ſuffer his Servants, Children

☞ & Slaves, to turn Profeſſors of *Chriſtianity*, & be *Chriſtians* in Name, and to talk of the Goſpel Mark. 15. 19.

Mat. 26. 4.

Gospel, while he keeps Possession of the Heart: Let the *Titular Christian* consider these Things before it be to late.

XI. *The* True Christian's *Faith and Experience concerning* Baptism *and the* Lord's Supper.

THE *True Christian* believes and lives under the two great Ordinances of Christ, *Baptism* and the *Supper of the Lord* in the Mystery; and he can give an experimental Account, how he come to live in the Enjoyment of these Ordinances, even how he passed through the Work of Regeneration, Mortification and self-Denyal, Sanctification and Justification, before he come to be a true Subject and Partaker of these Ordinances; he can tell, how the *Old Man with his Deeds were put off, and the New Man put on*; for he *that is baptized into Christ, hath put on Christ*, not only professed him, while the Old Man was alive; but baptized with the same Baptism he was baptized with in a Measure, even with the Holy Ghost and Fire, which is inward and Spiritual, and washeth, cleanseth and purifieth inwardly and Spiritually, which all the outside Washings and

Gal. 3. 27.

and Baptisms were but a Type of; and by this Baptism the *True Christian* is not only washed and made clean, but kept and preserved by the same clean and pure, prepared and made fit to put on the Wedding Garment, and to sit at the Table of the Lord, and partake of the Feast of Fat Things, and drink of the Wine that he hath prepared, which is the Blood of the New Testament, which is Drink indeed, and eats the Flesh of the Son of Man, which is Meat indeed, and this is the Supper of the Lord; and he eats and drinks worthily, *discerning the Lord's Body*, having heard his Voice and opened the Door at which he once stood knocking; and he is now come in unto him, according to his faithful Promise, and *supperh with him*, and he with him; here is the Fruit of the *Vine drank new in the Kingdom of God*; and here is the blessed Man that eateth Bread in the Kingdom of God and sitteth down therein, being cloathed with his Wedding Garment of fine Linnen, and adorned as a Bride for her Husband, and enjoying the efficacious Vertue of him, which is Everlasting Life and Salvation, hungring and thirsting no more after the forbidden Fruit nor after the Wine of *Sodom*, because he hath the same Mind which was in Christ Jesus, who never

John 6. 53.

Rev. 3. 20.

Mark 14. 25.
Luke 14. 15.

never hungred nor thirsted after those Things, though tempted yet never transgressed, but overcame the Devil in all his Temptations: This is the State and Glory of the *True Christian*; this Honour have all the Saints, who come to be established in the Mind of Christ; and this Honour they had in former Ages, born witness of and testified in the Holy Scriptures, and is in Store, and laid up for all that love his Appearance, and come unto God by him.

The *Titular Christian* he saith, he owns Christ's Ordinances, and professeth himself a Subject of the *Baptism* of Christ, and a Guest at the Lord's Table; but his Profession must be examined, tried and searched; for as in other things, so in this he must not be so because he professeth it; this were to judge according to Appearance, and so not Righteous Judgment; his Account that he gives to prove that he is so, is as followeth: *First*, as to *Baptism*, he hath received the Administration of it by Water after one Fashion or other; either when he was a Child, he had Water sprinkled upon his Face by the Hand of a sinful Priest, or plunged all over, it may be accompanied with other Ceremonies, as Spittle, Cream, Salt, Oyl, and the Sign of the Cross, &c.

or

or otherwiſe, when he grow up to Years of Diſcretion able to receive the Traditions of his Fore-Fathers, and to read the Holy Scriptures, therein he finds that divers were baptiz'd in Water after they did believe in *John*'s Miniſtry, who was the peculiar Miniſter of it (& was a burning and a ſhining Light in his Day, & as the Voice of one crying in the Wilderneſs, *Prepare the Way of the Lord*) and that Jeſus himſelf was baptized therewith, and that many others were baptized, not only by *John*, but alſo by the Diſciples and Apoſtles of Jeſus: Now this Reader, it may be in the Tenderneſs and Simplicity of his Spirit, the Vail being over his Heart when he reads, is ready to conclude, Surely this is an Ordinance of Chriſt, this is Chriſt's Baptiſm; & if I will be his Diſciple, I muſt be a Subject of it; if I would be counted a Believer, I muſt alſo be baptized with Water, or elſe I cannot be ſaved; and ſo this Reader, his Eye being abroad, and being ignorant of that Head, in which the Wiſe Man's Eye ſtands, and not diſcerning the *Times* and *Seaſons*, and the divers *Diſpenſations of God towards Mankind ſince the Fall*, nor *perceiving the End of them*, layes hold of the Shadow and Figure, inſtead of the Subſtance, and gets Poſſeſſion of the Shell inſtead of the Kernel, his Body waſhed, though not with the pure Water of the Word, his Outſide baptized with outward

outward Water, and then accounts himself a Subject and Partaker of Christ's Ordinance; but herein the *Titular Christian* of all Sorts is deceived; for notwithstanding his Teachers tell him, that he entered within the Pale of the Church, and was made a Member of Christ, when he was sprinkled with Water in his Infancy; and the other, when of Understanding to imitate others, I say, herein he deceiveth himself, and is deceived, because he still remains ignorant of the *One Baptism*, which washeth and cleanseth the Inside, purifieth the Heart, and sprinkleth the Conscience from dead Works, of which all the Outside Sprinklings, Washings and Baptisms that ever were appointed by God, or practis'd of holy men, were but a Figure or Type: And the *true Christian* sticks not, nor remains in any of them: but it's a great Mystery to tell the *Titular Christian* of being baptized with this one Baptism, which is the Baptism of Christ, under the Term of Holy Ghost and Fire, though he may read that Christ foretold, that even those that were Partakers of *John*'s Baptism, which was the greatest of outward Baptisms, should be baptized with the Holy Ghost and Fire: And *John* said, *I indeed baptize with Water, unto Repentance; but he that cometh after me is mightier than*

Mat. 3. 11, 12.

then I, whose Shoes I am not worthy to bear, he will baptize with the Holy Ghost and with Fire, whose Fan is in his Hand, and will make clean his Floor, and gather his Wheat into his Garner, and burn up the Chaff with Unquenchable Fire; This the *True Christian* witnessed fulfilled in the Primitive Times; and now is Partaker of the same, *being baptized into Christ, hath put him on,* being *baptized into his Death, is buried with him in* Gal. 3.27. Col. 2.12.

☞ *Baptism*; and this Baptism being one, brings all that are Partakers of t, of what *Nation* or *Country* soever, *Bond* or *Free*, into *one Body*, into Oneness of *Heart*, and *Mind*, and *Spirit*, as *Paul* testified to the *Corinthians*: *For by one Spirit we are all baptized into one Body, whether we be* Jews *or* Grecians, *whether we be bond or free, and have been all made to drink into one Spirit*; this blessed Oneness and Unity, is the Fruit and Effect of the one true Baptism of Christ Jesus. *The Ground of Unity.* 1 Cor. 12.13.

These Things the *Titular Christian* can read of in the Holy Scriptures, which the *True Christians* were Witnesses of: But till the Vail of the Covering be rent and taken away from off his Heart, and he truly turned unto the Lord, and becomes sensible of the Ope-

ration of his Spirit, as a *Fanner*, as a *Purger*, as a Gatherer of the *Wheat* in the Garner, and as a Fire to burn up the *Chaff*, till this he knows working in his own Heart, he remains in Death and Darkneſs, and only talks of *Heavenly Things*, and lives in the *Earthly*, and boaſts of Chriſt's Ordinance of *Baptiſm*, but is a Stranger to it, and ſticks in the Outſide and Shadow, and abides in the outward Court which is troden under Foot of the *Gentiles*, and cryes up the Temple of the Lord and his Ordinances, but dwells not therein, nor is not a living Witneſs or Member thereof.

And concerning the *Lord's Supper*, the *Titular Chriſtian* profeſſeth himſelf a Gueſt prepared to ſit at the Table, and to eat of the Dainties that he hath prepared; but the Maſter of the Feaſt hath appeared, and taken notice of his Gueſts, and hath given an Eye alſo to his Children, to ſee beyond the outſide Appearance and Profeſſion; and the Day of Tryal and Manifeſtation is come, and the *Titular Chriſtian* muſt be examined, whether he ſits at the Table of the Lord and eats of his Fleſh, and drinks of his Blood; or on the contrary; whether he only profeſſeth it, and crowdeth himſelf in unprepared, without his wedding-

Wedding Garment and catcheth at a Shadow, and feedeth upon Husks, and is as one that dreameth he eateth, but when he awakes, is hungry; therefore how doth he demonstrate that he is a Partaker of this Supper? why, he hath received by Tradition, or findeth *it* written in the holy Scriptures, *That the same Night that Christ was betrayed, he took Bread and blessed it, and brake it, and gave to his Disciples, and said, take eat this is my Body which is given for you, do this in Remembrance of me, and also the Cup, saying, This Cup is that New Testament in my Blood, which is shed for you, this do as often as ye drink in remembrance of me*, and Paul saith, *So often as ye eat this Bread, and drink this Cup, you shew forth the Lord's Death till he come*. This was only to and amongst the Disciples and weak Believers, and was in it self but a Representation and Figure of that which is Meat indeed, and Drink indeed, which *Paul* principally aimed at, which at Christ's second Appearance without Sin unto Salvation, his Saints and Disciples were Partakers of: But the *Titular Christian* before he hath approved himself a Disciple of Jesus, and before he hath followed him one Step in the Work of Regeneration, begins to imitate what he finds was practised by Christ & his Disciples, though not in the same

Spirit, nor to the *ſame End*; one Sort gets Bread and Wine, & conſecrates it (as he ſaith) by a ſinful Hand and polluted Lips, and then imagins it immediately *Tranſubſtantiated* (or changed) into the *Real Fleſh* and *Blood* of Chriſt; this is a great and ſtrong Deluſion indeed, he being led by ſuch a groſs implicite Faith, as to believe ſo palpable and witleſs a Lye (contrary to his outward Senſes, which are able to try outward Things) for the very Bread and Wine ſo conſecrated, remains of the very ſame *Quality*, *Nature* and *Form* as before, and as ſubject to *Decay*, *Mould* and *Corrupt*, and be *eaten by Vermin*, as any other Bread and Wine of the ſame kind.

Another Sort, not quite ſo much beſotted in this Thing, bleſſeth Bread and Wind after his manner, and looks upon it as Bread and Wine after his Bleſſing is beſtowed upon it, eating and drinking of it, ſome after one Faſhion, and ſome after another, calling it. *A Bleſſed Sacrament*; one will eat it before Dinner, another after Supper; one Standing, another kneeling, another Sitting, &c. and do not look upon it as *Real Fleſh and Blood*, but a *Repreſentation*, *Type*, *or Figure*, or ſomething which ought to be partaken of in Remembrance of Chriſt till he comes. But in all theſe things the *Titular Chriſtian* deceives

ceives himſelf, and indeed hath no Part in the one, nor in the other, in the true *Figure*, nor in the *Subſtance*: And notwithſtanding his outward Mouth eats and drinks outward Bread and Wine, which comes from beneath and is the Fruit of the Earth; his inward Man pines and hungers for want of partaking of that Living Bread which comes down from Heaven; and is wholy a Stranger to that *Fleſh* which is Meat indeed, and to that *Blood* which is Drink indeed; and puts the Coming of the Lord far off; and is wholy ignorant not only of him, but of the Manner of his Coming alſo, and of the very Door of Conſcience at which he ſtands knocking, and ſo doth not open unto him, but openeth to a ſtranger, and entertaineth his Enemy, and giveth Place and Obedience to that which occaſioned all his Sufferings (*to wit Sin*) and the Author of it; this is to ſit at the table of Devils, eating of the *Forbidden Fruit*; in this State he hath no Part in the Precious Promiſes, no Right nor Title in Chriſt nor his Ordinances, *much being to do before all things are prepared, and made ready for the Laſt Supper*: And before this *Titular Chriſtian* is made fit to ſit at the Table with him, or ſtand upright in his

Presence; and before he know him to make his abode with him, and to sup with him, as he hath promised, and as the *True Christian* in former Ages and now in this Age enjoyeth, who did and doth witness Eternal Life abiding in him; *For he that eateth his Flesh and drinketh his Blood, hath Eternal Life, and dwelleth in him, and he in him, &c.*

Read *John* 6. 53, 54, 55, 56, 57, 58.

This the *Titular Christian* cannot receive nor understand, no more then the *Jews* did; this he stumbleth at, and goeth backward, murmureth and taketh offence, as some of old did, when Christ was speaking of the Bread which came down from Heaven, which, who eat of should live forever, many of his own Disciples said, *This is a Hard Saying; who can hear it?* and so *murmured and went backward and walked no more with him*: These, though they heard his many Gracious Words, and saw his Mighty Works and Miracles wrought before their Carnal Eyes and Ears, yet they saw not him, as he was the Mighty Power of God, nor heard him, as *Peter* did, who said when he asked the Twelve, *will ye leave me also? Master, To whom shall we go? Thou hast the Words of Eternal*

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nal Life; and we believe and know, thou art Christ, the Son of the Living God. This Knowledge, Christ said, *was revealed unto him, not by Flesh and Blood, but by his Heavenly Father.*

Now the *Titular Christian* denyes *Revelation*, the only Means of all true Knowledge; and so in his Carnal Imaginations, and exalted Mind above the Cross of Christ, glories in the Flesh, and prides himself with what Flesh and Blood hath taught him, and revealed unto him; and cryes up Natural Bread, and Natural Wine, and a Natural Supper, which feeds the Natural Man, and remains a Stranger to that Bread which cometh down from Heaven, and to the Wine of the Kingdom, and to the Supper of the Lord, and to his Table which is richly spread; and hates and derides the *True Christian*, who possesseth and enjoyeth these things. And this is the cause, that notwithstanding the *Titular Christian* eats never so often of this Outward Bread, and drinkes this outward Cup (which he in his Ignorance calls, *The Supper of the Lord*) he hungers and thirsts again even after the *Forbidden Fruit*, and after the Wine of *Sodom* and *Egypt*, and drinks down Iniquity as the Ox drinketh

Water: And ſo, in the End, notwithſtanding his Notions and Profeſſion of the *Supper of the Lord*, and *Eating at his Table*, his Soul is hard beſtead with Hunger, and pines for Thirſt, and labours for very Vanity, ſoweth the Wind, and reaps the Whirle-wind of the Wrath of God. This is the State of all the *Titular Chriſtians* upon the Face of the Earth, of what Name or Sect ſoever.

X. *The* True Chriſtian's *Faith and Experience concerning the* Univerſal Love of God towards all Mankind.

THe *True Chriſtian* believes, that the Love of God is univerſal unto all Mankind; and that his Grace, which bringeth Salvation, hath and doth appear unto all Men; and that he hath given a manifeſtation of his Spirit to every man to profit withal, and that he hath and doth give his Good Spirit and Gifts to the Rebellious; and that God ſo loved the World, that he hath given

given his only begotten Son, that *whosoever believeth in him ſhould not periſh, but have Everlaſting Life; and that he is the true Light that lighteth every Man coming into the World; and that this Light is ſaving and ſufficient to lead all Mankind, that love it and walk in it, to him from whence it comes, where they may inherit Life and Salvation; and God wills not the Death of him that dves, neither doth he deſire the Death of a Sinner, but rather that he would turn and live; and his Call is to all men every where to Repent; *and there is a Poſſibility, that all men may hear his Voice, and Repent*, and may partake of his Univerſal Love, and be ſaved by his Grace, which hath appeared, and profit by the manifeſtation which he hath given, and be guided out of Rebellion by his Good Spirit, and to believe in him which ſaves from periſhing, and gives Everlaſting Life: Theſe Things are call'd for & exhorted to through-

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* *None excluded from Salvation in Chriſt by any Decree.*

The Gifts, Graces and Spirit of God are given to all men, yea to the Rebellious, Sloathful and Diſobedient, to lead them out of thoſe things.

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out the Holy Scriptures, and there is a Poſſibility to obey them; otherwiſe, all is in vain, the Call to all in vain, the Appearance of Grace to all in vain, the Gift and Manifeſtation of the Spirit to every one in vain, and the Shining of the Light in vain, if *Men may not obey it, and walk in it.* So Man's Deſtruction is of himſelf, and his Sores remain uncured, and his Soul unredeemed; not becauſe there is no Balm in *Gilead*, or becauſe the Arm of the Lord is ſhortned, or his Love abated; nor not becauſe he hath decreed any Man's Deſtruction from Eternity; but becauſe men will not make uſe of the Balm, nor be gathered by his Arm, that is ſtretched out all the Day long, even to the Rebellious, to ſave them, nor receive that Love that daily is tendered: Their Eye is blind, and their Souls poor, miſerable and naked; not becauſe he hath not Eye ſalve, Fine Linnen, and Treaſures of Wiſdome and Knowledge to furniſh them withal, but becauſe men are taken up with other things, and have no mind to purchaſe Gold tryed in the Fire, nor White Raiment to be cloathed: The Forbidden Fruit ſeems more beautiful and lovely to deſire, the Enemy having drawn out his mind to look after it, he turns his Back upon the other; then his Eye is blinded, and his

his Ear ſtopped; then he cannot ſee the Glory of God to ſurpaſs the Beauty and Glory of all things viſible and inviſible, nor delight in the hearing of his Voice: and obeying it; but his ſtoln Water is ſweet, and the Forbiden Fruit is pleaſant to Man in this Blind, Deaf and Dead Eſtate, wherein he walks in the Broad Way, & falls into every Temptation, Bait and Snare of the Eenmy, that old Serpent who having drawn him thus far, takes him captive at his *Pleaſure. Thus entered Sin in the Beginning, and thus it encreaſeth and thus thee Enemy prevaileth.*

Now, no man in this Eſtate can open that Eye which was blinded through Tranſgreſſion, nor unſtop that Ear, nor ſave and deliver himſelf out of the Hand of his Enemy, which holds him in ſore Captivity: Therefore, herein is the Univerſal Love of God manifeſt, that he hath laid Help upon one that ismighty, that is able to ſave to the uttermoſt; that he hath appoi ted and prepared a Seed that is able to bruiſe the Serpent's Head; and that he hath ſown this Good and Powerful Seed in the Hearts of all men, in the bad Ground as well as in the Good; and that he hath cauſed his Light to ſhine in the Hearrs of all, though in Darkneſs; and his Rain to Fall upon all, Juſt and Unjuſt; and to call upon all

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then every where; and to follow Mankind (who is run from him by Transgression, and hid himself among the Trees, and covered himself with the Fig-Tree Leaves) and to meet with him in the Cool of the Day, and to reason with him, Reprove, Correct and Chastise him, in order to do him good, if he will hearken to his Voice, and turn at his * Reproof, and be gathered by his Arm which is stretched out to save him, which, if he doth, he shall not miss of Salvation: But if he stops his Ear, hardens his Heart, and continues in Rebellion, and refuseth to be reconciled, his Destruction is of himself, and God will be just when he judgeth.

* *Correction is Grievous to him that forsakes the Way; and he that hateth Reproof shall dye*, Prov. 15. 10.

XI. *The* True Christian's *Faith and Experience concerning the Doctrine of* Election and Reprobation,

Election and Reprobation stands in the two Seeds called, *The Seed of the Woman*, and *The Seed of the Serpent*; and all Mankind are Partakers of the one or of the other

☞ ther as either of these two Seeds grows up in them, and as they grow up in the one, or in the other; or joyn to the one or to the other; and are born of the one which is Incorruptible; or of the other, which is Corruptible: And this Seed which is incorruptible, and hath remained pure throughout all Generations, is that in which all Nations are blessed, as they come to be born of it: * *Acts* 3.25.

☞ And this is it unto which all the Promises of God are *Yea* and *Amen*, which was not made unto Seeds as of many, as *Paul* saith, speaking of the Seed of *Abraham, but of one Seed, which is Christ; and they that are Christ's are* Abraham's *Seed and Heirs by Promise.* *Gal.* 3.16, 29. And the Election or Choice of God, stands in this Seed, and all the Heavenly Blessings and Evangelical Promises come to be enjoyed and inherited by Mankind through Faith in this Seed, through the Growing up of this Seed in them, and through the knowing this Seed to remain in them, and become the greatest of all Seeds stopping the Growth of the Seed of the Serpent, bruising his Head, and causing his whole Body to languish and dye: And through the knowing this Seed become so powerful in them, as to possess the Gates of

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☞ its Enemies; with this Seed, and with all that are born of it, God's Election ſtands ſure, and his Covenant is kept with it forever; whom he loves here he loves to the End; and all that love this Seed, he will be their God, and they ſhall be his People; and thoſe are the Elect, which can never be deceived, nor the Gates of Hell pravail againſt.

And the *True Chriſtian*, who is born of this incorruptible Seed. obeyes *Peters* Exhortation, *Giving Diligence to make his Calling and Election ſure;* ☞ *adding to his Faith Virtue, and to Virtue, Knowledge; and to Knowledge, Temperance, and to Temperance, Patience, and to Patience, Godlineſs, and to Godlineſs Brotherly-Kindneſs: and to Brotherly-Kindneſs Charity &c. and as he doth theſe things, he ſhall never fall; but have an Entrance miniſtred abundanily into the Everlaſting Kingdom of his Lord and Saviour Jeſus Chriſt* *And he layes aſide all Malice and all Guile, and Hypocriſies and Envies, and all Evil-Speakings, and becomes as a New-born Babe, deſiring the Sincere Milk of the Word, that he may grow more and more, and encreaſe with*

2 Pet. 1.

Oh! that Chriſtendom would obey thi..

with the Encreaſe of God thereby, untilhhe grow up in the Promiſed Seed, in which his Calling and Election ſtands, unto the Unity of the Faith and of the Knowledge of the Son of God, unto a perfect Man, unto the Meaſure of the Stature of the Fulneſs of Chriſt, growing up in him in all things, which is the Head, even Chriſt. This is the Mark of the High Calling of God in Chriſt Jeſus; and theſe are the Marks, Tokens and Signs, Fruits and Effects, which attend and accompany all thoſe that are born of this Incorruptible *Seed*, in which their Election ſtands, in, through and by which their Calling and Election is made ſure. And the *True Chriſtian*, who is thus elected, and born of this Seed, hath not only the Witneſs in himſelf, and the Spirit of God bearing witneſs and ſealing to his Spirit, that he is a Child of it; but the Fruit of this Seed alſo ſhews it ſelf forth, and appears, that men may ſee and behold it, and glorifie his Father which is in Heaven.

Now the Reprobation ſtands in the Seed of the Serpent, and all that are born of it, are born of Fleſh and Blood, and of the Will of Man, and not of the Will of God, nor by Promiſe: and in whomſoever this Seed grows up, *Enmity encreaſeth* in them againſt the Seed

Seed of the Woman, againſt the promiſed Seed, and all the Children of it; hence aroſe *Cain's Envy*, *Iſhmael's Mocking*, and *Eſau's Rage*, and is continued in that Generation or Birth, down to this Age: This is that *Birth* that is born after the Fleſh, which alwayes did, and doth to this Day perſecute him that is born after the Spirit; this is he that was grown a great Dragon in *John's* Day *which perſecuted the Woman that brought forth (the Seed) the Man Child, and that went to make war with the Remnant of her Seed, which kept the Commandments of God, and have the Teſtimony of Jeſus*: And he is the ſame at this Day, and his Wrath, Enmity and Work is the ſame in the Hearts and Hands of all Mankind, in whom this Seed of the old Serpent hath taken Root and grows up; this is the *Seed of the Wicked, that ſhall be cut off, and of Evil Doers, that ſhall never be renowned*; and all that are joyned to it, and become Children of it, are reprobate to every good Word and Work, and go upon their Bellies, and Duſt is their Meat, and they dwell upon the Earth where the Wo is, and where the Devil is come down among them, and they walk upon that Ground that is curſed, and inhabit the dark Corners thereof, and they hate the Light, and are Reprobate

Pſal. 37. 28.
Iſa. 14. 20.

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bite from the Presence of God, and from the Glory of his Power, Children of Disobedience and Wrath, in whom the old Serpent rules, and holds them in sore Captivity; and as in this State of Reprobation they abide, they are Children of the Devil, and his Lust they do, his Servants and Slaves they are, and cannot cease from Sin, nor enjoy the many glorious Promises made to the Seed of the Woman, nor know the Serpent's Head in them bruised by it, nor the great red Dragon chained, being reprobate from that Faith which gives Victory over him.

Marks of Reprobation.

But out of this Estate of Reprobation and deep Pit of Misery, wherein a great Part of Mankind is held, the Testimony of the *True Christian* is, that God hath appointed a Means of Deliverance, Salvation and Redemption; there is a Possibility of being born again of the other Seed, the incorruptible Seed, wherein the Election stands; Children of Disobedience and Wrath may become Children of God, and partake of his Grace and Mercy, and witness Redemption from the Earth, and the cursed Ground with its cursed Fruit burned up by the Spirit of Judgment & Burning;

A Possibility that the Reprobate may become Elect.

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Burning; and the Seed of the Serpent may be rooted out of the Heart of Man, though it hath grown there long, and filled it with its Fruit; and the good Seed of the Kingdom may ſpring and grow there; and every Thorn, Bryar, Thiſtle and Plant which hindereth its Growth may be pulled up, which the Heavenly Father hath not planted; and they that have born the Earthly Image, may bear the Heavenly; and thoſe that have yielded their Members Servants to Unrighteouſneſs, may yield them Servants to Righteouſneſs; and thoſe that are fooliſh, may become Wiſe; thoſe that are diſobedient and deceived, may become obedient and undeceived; thoſe that

Tit. 3. 3, 4. *ſerve divers Luſts and Pleaſures, and live in Malice and Envy, hateful, and hating one another,* may come to witneſs Victory over, and Redemption from all theſe Things; and this *True Chriſtian's* Teſtimony is plentifully born witneſs to in the Holy Scriptures, as *Paul* wrote to *Titus* ſaying, *we our ſelves were ſometimes fooliſh, diſobedient, deceived, ſerving divers Luſts and Pleaſures, living in Malice and Envy, hateful, and hating one another; theſe were all the Fruit and Effect of the Evil Seed; theſe were all Fruits of the Ground that is curſed;* and in this Eſtate they were reprobate concerning the

the Faith, and Children of Wrath as well as others: But ſaith he, *After the Kindneſs and Love of God our Saviour towards Man appeared, not by Works of Righteouſneſs which we have done, but according to his Mercy he ſaved us, by the Waſhing of Regeneration, and renewing of the Holy Ghoſt, which he ſhed on us abundantly through Jeſus Chriſt, our Saviour*, &c. So in the Kindneſs, Love and free Mercy of God by the waſhing of Regeneration (or New Birth) they become tranſplanted out of the Old into the New, out of the Seed of the Serpent into the Seed of the Woman, out of the reprobate State into the Choſen and Elected State; taken out of the Wild Olive, and planted or grafted into the *True Vine that brings forth Fruit which glads the Heart of God and Man*; and he is ready to do the ſame in this Age for all that love his Appearance, and hearken to his Voice, and obey it, and ſhut their Ears againſt the Voice of the Serpent (which is poſſible to be done) they ſhall enjoy God's Salvation, and partake of his Love and Kindneſs, which the Saints enjoyed in former Ages, and do in this Age, and is freely tendered to all for their everlaſting good, for God hath not (as ſome *Titular Chriſtians* affirm) Predeſtinated or fore-ordained the greateſt Part of Mankind (or any Part) to Everlaſting Perdition, nor made any fixed Decree

that ſo many, and no more, ſhall be ſaved, and all the reſt damned, and that this Decree was eſtabliſhed before Mankind was brought forth, without having reſpect to either Good or Evill that they ſhould do.

This is a Doctrine that's accurſed, and contrary to the Goſpel or glad-Tidings of Peace and Reconciliation, and inconſiſtent with all the Diſpenſations of God's Love towards loſt man, ever ſince he obeyed the Voice of the Serpent, and his Seed grew up in him, and ever ſince the Devil got his Seat and Dominion in Man, all which have been in order to break his Power, and to diſpoſſeſs him, caſt him forth and ſpoil his Goods, and to ſweep and garniſh the Houſe, and furniſh it again with Heavenly Goods, as it was before the Devil and his Goods entered, and as it was before the Evil Seed was ſown in Man's Heart, and before he entered into Temptation, or eat of the forbidden Fruit; this hath been the End of the Lord in all his Promiſes, Appearances and Diſpenſations, before the Law, and under the Law, and in the Dayes of the Evangelical Prophets, who ſaw & propheſied of glorious Things, which God would bring to paſs for the Univerſal Good of Mankind; for *Iſaiah* ſaw that Day in which the Lord with his ſore, great and ſtrong Sword, ſhould pu-

niſh Leviathan the piercing Ser-
pent, even Leviathan that crook-
ed Serpent, and ſlay the Dragon
that is in the Sea, and he ſaw
that the Abundance of the Sea
ſhould be converted, and the Forces
of the Gentiles ſhould come unto him, *whom God hath ap-*
pointed to be his Salvation to
the Ends of the Earth; and he ſpake of a Time, wherein the Lord would gather all Nations and Tongues to come and ſee his Glory, which he had *given for a Light to the Gentiles, and for the Glory of his People* Iſrael, *to finiſh Tranſgreſſion and to make an End of Sin, and bring in everlaſting Righteouſneſs, to deſtroy the Devil and his Works to repair the Breach, and reſtore Paths to dwell in, even Paths of Holineſs, wherein the wayfaring man though a Fool cannot err*; this is the End or Subſtance of all the Diſpenſations of God; and many have been and are living Witneſſes of the ſame and no Man is exempted by any Decree of God from the Enjoyment of theſe Things.

In Scripture Phraſe People are compared to the Sea.

Iſa. 27.1. 60.5.

And all thoſe *Babel* Builders & blind Guides which ſet up & miniſter this kind of Doctrine, that God hath pre-ordained how many Perſons ſhall be ſaved, and how many damned, if People were not as ignorant and as blind as themſelves

ſelves, their Trade would quickly be ſpoiled, and come to an End, and no Body would imploy them; for if there be a fixed Decree from all Eternity how many ſhall be ſaved, and how many damned, which neither the one nor the other by all the Good & Evill they can do, are able to alter this determinate Counſel, then altogether in vain is it for People to hire ſuch Builders, who ſay beforehand, their Tower will never convey any to Heaven, who are not deſigned to go thither without it, or to maintain ſuch unprofitable Talkers & vain Babblers, when they can neither make them better nor worſe, nor bring one Soul to Salvation that is not determined and decreed already to be ſaved; not direct one Soul how he may eſcape Hell, that ſhall not eſcape it without their Directions; theſe are unprofitable and vain Talkers indeed, and Meſſengers of miſerable Tidings, that preach this Doctrine of Devils in the World, the Fruit & Effect of which runs many a poor Soul upon one of theſe deſperate Rocks, diſolute *Deſpair*, or implicite Imaginary *Security*.

Again, this Doctrine of God's abſolutely decreeing the greater Part of Mankind to Damnation, makes void Chriſt's coming a Light into the World, and his Suffering, Dying and Riſing again, his ſending his Apoſtles and Miniſters

niſters out into the World, to perſwade Men to be reconciled to God and to receive his free Love and Grace that is tendered in Chriſt Jeſus to all; † and if all ſtand under ſuch a unrevocable Decree, which all that the Sons of men can do or ſay is not able to alter, or to make them one Jot the better or worſe, as to the End, nor any Means contrarywiſe take Effect to gain Heaven, nor prevent going to Hell; I ſay if theſe Things were ſo, then in vain are all conditional Preachings, Woings and Beſeechings in an univerſal Way, in vain is the Goſpel preached in every Creature; in vain hath and doth the Grace of God, which bringeth Salvation appear unto all Men; in vain are all enlightened; in vain is a Manifeſtation of the Spirit given to every Man to profit withal; in vain are his good Gifts given to the Rebellious; and the Teſtimonies of God's Univerſal Love to all Mankind, plentifully declared of in the Holy Scriptures, are all in vain, and this Doctrine gives them all the Lye.

The Doctrine of a ſetled Decree concerning Election *and* Reprobation, *as to Perſons, layes waſte all the general Means of Salvation, and excludes God's Univerſal Love and makes him a Reſpecter of Perſons.*

Much might be ſaid to ſhew the Groſſneſs and Abſurdneſs of this kind of Doctrine; but intending Brevity and a Hint at Things, and hoping the Light of the glorious Goſpel, that now ſhines, and is broaken-forth in the Hearts of Thouſands and Ten Thouſands, will diſperſe this Groſs Darkneſs, and cauſe this deſtructive pernicious Doctrine to vaniſh away, eſpecially in this Nation of *England*, before this Age is worn out; I ſay, for theſe two Reaſons I forbear to enlarge, with a Breathing to the Lord, that People may come to know the fallow Ground plowed up, and the hard Clods broaken, and their Hearts made tender and honeſt, that the good Seed of the Kingdom, wherein the Election ſtands, may ſpring and grow up, and bear Fruit in them to Everlaſting Life, and the Seed of the Serpent rooted out, and he and all his Works deſtroyed; this is the glorious Liberty, which the whole Creation groans for, and ſome already enjoy it, Praiſes to God for ever, whoſe Love extends to all, whoſe Arm is ſtretched out to help all, whoſe Scepter of Salvation is held forth to all, whoſe Deſire is that all may come to the Knowledge of his Truth and be ſaved: This is the Teſtimony of God, and of thoſe Righteous Men, that knew him in former Ages, who were born of the Incorruptible Seed, and is

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☞ the Teſtimony of the Righteous in this Age, and the contrary is the Teſtimony of the Enemy of God and Man, that Old Serpent and his Children, who are born of the Seed of it, and their Fruit is the Off-ſpring of the Adulterer and the Whore, whom God will judge: This is the Word of Truth to all whom it may concern.

XII. *The True* Chriſtian's *Faith and Experience concerning* Temptation.

JAMES ſaith, *Bleſſed is the Man that endureth Temptation; for when he is tryed, he ſhall receive the Crown of Life, which the Lord hath promiſed to them that love him. Let no Man ſay, when he is tempted, he is tempted of God; for God cannot be tempted with Evil, neither tempteth he any man: But every man is tempted when he is drawn away of his own luſt, and enticed*, James 1. 12, 13, 14.

Now the *True Chriſtian* is a Witneſs of this Saying of *James*, having found the Bleſſedneſs that follows the enduring Temptation, & received the Earneſt of the Crown of Life:

And

And he truly and experimentally knoweth, that God cannot be tempted with Evil, becauſe that Heavenly Light and Grace, and Manifeſtation of the Holy Spirit, which he is Partaker of, and endued withal, and is of God, cannot be tempted with Evil, nor be prevailed upon to conſent or take Pleaſure in any Unrighteouſneſs; and this good and perfect Gift of God, which cannot be tempted with Evil, nor tempteth no man, *received, believed in* and *entertained in the Heart*, is that which enabled the Righteous in all Ages to endure Temptation, and doth enable them in this Age: And all thoſe that know not, receive not, believe not in this Good and Perfect * Gift of God given and ſent into the World (to Sinners as well as Saints) they cannot, nor are not able to endure Temptation; but are led away of their Luſts, and enticed, and fall into Temptation, for want of Faith in the Gift and Power of God, which is as near them as the Temptation, and able and ready to deliver them, if they would regard it and obey it.

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* *Which is the Light and Grace, or Holy Spirit within.*

Now

Now the Ground of all Temprations are *within*, the Lusts that lead away are *within*; the Light which discovers them, and the Grace which is sufficient, and the Spirit which mortifies the Lusts, must be also known *within*, where the Temptations rise and attend Mankind (*even the Righteous* for a time) and divers outward Objects also may present, in order to draw out and alure the Mind to joyn with them, and to entertain them : * But neither the Temptations within nor without can prevail, until the Light is disregarded, the Appearance of Grace sleighted, and the Spirit of God despised, and the Mind joyned to the Tempter and Temptation.

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* *The Devil hath Power to Tempt but not to Force.*

Now it's no Sin to be tempted, but to enter into the Temptation. No man was ever condemned because tempted or because Evil Motions and Temptations did arise in him, and present themselves, if he entered not into them, nor gave no place to them, nor joyned with them in his Mind, nor suffered his Members to obey them; but kept in the Light, Grace and Spirit of God, by which he resisteth them, and the Author of them, and

and made him flee: This is the Bleſſed Man, that endureth Temptations.

So though Temptations are Evil and Sinful in themſelves, and did at ſometimes attend the Righteous in all Ages, and do at this day; yet if they give no place nor Conſent to them, nor obey them, but by the Light and Spirit of God judge them, and walk in the Light which diſcovers them, and the Evil Tendency of them, and are preſerved from joyning to them, they are no Sinners becauſe tempted; as for inſtance (to ſpeak but to a low State) if any are troubled with unclean and vain Thoughts, and tempted with Dark Unlawful Imaginations, which in themſelves are Evil and Sinful; yet if they by the Light and Spirit of God judge them, and give no Place or Obedience to them, but wait to ſee the *ground* thereof removed, they do that which is right in the Sight of the Lord, & are no Sinners; ſo if tempted to

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Theſe will lodge in that Fleſh in which dwells no good thing, till it and its Habitation be Mortified, and removed; which is to be known, even while the Earthen Veſſel remaineth, that holds the Heavenly Treaſure.

uſe any Member of the Body to ſpeak or do any Evil, as the Tongue to lye, flatter, or diſſemble, or ſpeak perverſe things; or the Hand, to do Violence to any Man, or the Feet to run to do Miſchief; if theſe Members are not yielded up to ſerve and obey theſe Temptations, thoſe ſo tempted are no Tranſgreſſors, but are Witneſſes of that Prayer, and the Effect of it, which Chriſt taught his Diſciples, *Lead us not*, or, *let us not be led into Temptation, but deliver us from Evil.*

Chriſt Jeſus was attended with divers great Temptations, and the Old Serpent (that deceived the firſt *Adam*) was very bold with him, and carried him from Place to Place, from the Wilderneſs to the holy City, from thence to the Pinacle of the Temple and then to an exceeding high Mountain, and ſhewed him all the Kingdoms of the World, and the Glory of them, with a Promiſe, *He would give them all to him; if he would fall down, and worſhip him*: But he ſtanding in the Power of his Father, gave no Place to him, but rebuked him, and reſiſted him in all his Temptations, and overcame him. Now it's ſaid, *While the Time of Temptation laſted*

☞ *Let him that readeth, underſtand.*

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Luke 4. Mat. 4. *he eat nothing, and when they were ended, he afterwards hungred; and when the Devil parted, Angels ministred unto him*: This is the Glory of the second *Adam*, that never fell, though tempted to fall, eat no forbidden Fruit, though tempted to eat; neither did he hunger in the time of Temptation after it; nor gave no Place to the Lyes of the Old Serpent, that allured and deceived the first *Adam* thereby, and subjected him under Hope of enjoying a better Estate then that wherein God had placed him, and so fell into the depth of Misery, first by letting out a Desire after the Pleasantness of the Forbidden Fruit, and *Hungring after it in the Time of Temptation*, and then putting forth the Hand, and joyning to it obeyes and eats, and fulfils the Lusts of the Serpent: And thus, and in this manner, Temptation prevailes over all the Sons of the first *Adam*, who bear the Earthly Image, and are not born again of the promised Seed, that breaks the Head of the Serpent and redeems from under his Power, and brings to grow up in the Second *Adam* who could not be prevailed upon with his Lyes and Subtilty.

And this Second *Adam*, Christ Jesus, is the Captain of the *True Christian's* Salvation, who is gone before, leaving him an Ensample

ſample, to follow his Steps: And he hath endued him with Heavenly Power, and armed him with Spiritual Armour, and furniſhed him with Strength ſo to do: So the *True Chriſtian* is compared to a good Souldier, that follows his Captain and fights with him, and doth not *deſert* him, and leave him to fight by himſelf; but makes good Uſe of the Power, Armour of Light and Sword of the Spirit, that is given him to war withal, and to overcome his enemy withal; and he keeps on his Breaſt-Plate of Righteouſneſs, and the Helmet of Salvation, which are able to quench all the Fiery Darts of the Devil, and ſo follows his Captain, not only conquering but alſo to conquer; for when he hath overcome him not only in the Field, but hath alſo purſued him to his * Strong Holds and beaten him out there, and pulled them down; and *caſt down Imaginations and every high thing, that exalts it ſelf againſt the Knowledge of God) in which he built them*) when this is effected by virtue of the Weapons which are Mighty, and by the Power of him which enables the *True Chriſtian* to do all things, he ſtill

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* *The Devil's Strong Holds are built in the Wills, Thoughts and Imaginations of Men.*

ſtill keeps on his Watch-Tower, which is the Light of Chriſt, wherewith he is enlightened, that he may not be ſurprized with another Part of his Forces, and as he keepeth watching there, in vain are all his Stratagems, Wiles and ſubtil devices; in vain are all his Snares & Ambuſhments laid, in vain are all his Temptations and Allurements, as the *True Chriſtian* keeps in that, and dwells in that in which the Devil hath no Part nor Fellowſhip in, (viz, *the Light*) whereby he is diſcovered, and all his Baits and Snares ſeen and avoided.

It is in the Darkneſs, and over all that dwell in it, that he prevails; his Power ſtands there, and is excerciſed overall that walk in it; he need not go about with Wiles and Devices to deceive ſuch, who already dwell and are Subjects in his Kingdom; nor he need not go about like a roaring Lyon, ſeeking to devour them, being already under his Dominion, and obedient Children, Vaſſals and Slaves to him; he need not uſe Subtilty to tempt ſuch, but Power to command, and they obey.

But it's againſt the Children of Light, that are turned from the Darkneſs, and from under his Power, that he improves all his cunning Subtilty and Devices, and it's againſt them he rageth,

rageth, if by any Means he can beguile them, as he beguiled *Eve, and corrupt their Minds from the Simplicity that is in Christ*; even after they are presented as a chaste Virgin to Christ, and are come to a dwelling-Place in Paradise, and to appear before God in Heaven.; he will not cease to tempt and accuse there, as he hath done, he is still ready to do; he tempted and beguiled *Eve* in Paradise: And *on a Day when the Sons of God appear'd before the Lord, Satan came also among them, and accused* Job: And John in his Day saw the *great red Dragon appear in Heaven, waiting to devour the Man-Child* (he that reads let him understand) This made *Paul* fear the Serpent might beguile them he wrote to, as he beguiled *Eve*, through his Subtilty tempt & allure them out of Innocency, out of a Virgin, sinless & harmless Estate, after they were in it; this he once did, and may do again, if he be not watched gainst. and resisted in the Power of the second *Adam*, which enables to endure Temptation, and so to receive the Blessing, and

2 Cor. 11. 3.

Gen. 3. Job 1. Rev. 12. 4.

1 Cor. 11. 3.

It's possible to be tempted & allur'd out of Innocency, & to loose a good Estate.

Jam. 1. 12. after Tryal *to enjoy the Crown of Life which the Lord hath promised to them that love him.*

XIII. *The* True Christian's *Faith and Experience concerning a* Holy Life.

THE *True Christian* believeth, that it is his Duty to live a holy Life, and to forsake the Devil and all his works, the Pomps and Vanity of the World (which lies in Wickedness) and to keep God's holy Will and Commandments, and they are not grievous unto him; for he loves the Law of God in his Heart, and sees it written there with his own Finger, enjoying that precious Promise, *I will write my Law in their Hearts, and put my Fear into their inward Parts*; and he can say as *David* once did, *O how I love thy Law, it is my Meditation all the Day! how sweet are thy Words unto my Taste, yea, sweeter then the Hony to my Mouth; thy Law is my Delight; the Law of thy Mouth better to me then Thousands of Gold and Silver.*

Jer. 31. 33.

Isa. 51. 7.

Psal. 119.

The *True Christian* being in this Estate, and per-

perſevering in this Love of God and his Law it becomes his Meat and Drink to do the Will of his Heavenly Father: And ſo by walking in this Law, and meditating in it, and by feeding on this VVord, which is ſweeter then Hony, he becomes ſo united with it, and ſo natural a Subject and Child of it, that he comes to be able to ſay, as ſome of old did, ☞ *We can do nothing againſt the Truth*; this is the true forſaking the Devil and all his works, &c. and the keeping God's Holy VVill and Commandments: And as the *True Chriſtian* grows up in this, he doth alwayes that which pleaſeth him, like unto his Elder Brother, the Captain of his Salvation, who is gone before, being Bone of his Bone, and Fleſh of his Fleſh, ſitting in Heavenly Places with him, beholding, the Glory of their Heavenly Father, even the ſame Glory which was before the VVorld began, before the Devil and his works entered, before his Holy VVill and Commandments were broken, or before the forbidden Fruit was eaten. Thoſe that have their Eyes anointed with Eye-ſalve, and are cloathed with fine Linnen, and have their Garments waſhed in the Blood of the Lamb, and follow him whitherſoever he goeth, and have no Guile in their Mouthes, but ſtand before the Throne of God without Spot or wrinckle, thoſe

are they that are redeemed from the Earth, and have their Converſation in Heaven, and enjoy thoſe Things, and give the Glory to him who is God bleſſed forever.

The *Titular Chriſtian* he ſaith and profeſſeth, that it is his Duty to live an Holy Life, to forſake the Devil and all his Works, the Pomps and Vanities of the World, and to keep God's Holy Will and Commandments, but never cometh to witneſs that Eſtate; it is very grievous to him to make ſtreight Steps to his Feet; he enjoyes not that precious Promiſe, the *Law writ in his Heart*, and the *Fear which keeps the Heart clean, in the inward Parts*, neither is the *Law of God his Meditation all the Day*, nor *his Delight therein*; neither are his Words to him ſweeter then Hony, or better then Thouſands of Gold and Silver; he cannot ſay that he doth nothing againſt the Truth; nor that he doth alwayes that which pleaſeth God; nor that he follows Chriſt the Captain of Salvation, neither is he a Member of his Body, of his Fleſh, and of his Bones; nor ſits in Heavenly Places with him, beholding the Glory of God, &c. though he will ſometimes talk of theſe Things, as they are written in the Holy Scriptures; but in his Heart he is a Stranger to them; and God's Holy Witneſs

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in his own Conſcience makes him confeſs that his Heart is deſperately wicked, and that his Thoughts and Meditations are defiled, and full of Sin, and that his beſt Performances or Doings are accompanied with Sin and Corruption, and that in all he doth, he doth ſomething againſt the Truth: And further, he is ſo far from living a Holy Life, and forſaking the Devil and all his Works, and keeping God's Holy Will and Commandments, that he is begotten into ſuch a Belief and Perſwaſion, that it is not poſſible to do it, while he breathes in the Air of this World, but muſt alwayes be ſinning, and doing that which he ought not to do, and leaving undone that which he ought to do; alwayes confeſſing, alwayes ſinning, and never forſaking; ſo alwayes reaping the Wages of Sin, which is Death; and ſo alwayes wanting the Mercy and Forgiveneſs, which he that forſakes the DEVIL and all his WORKS, partaketh of.

So in ſhort, this is one of the laſt Leſſons the Devil can teach his Children, *viz.* to perſwade them, and make them believe, that they can't ceaſe from Sin but muſt be Committers of it

Thoſe that preach this Belief and Perſwaſion in the World are direct Miniſters of Satan.

it, and Servants to it, and that they cannot forſake him and all his Works, nor keep God's Holy Will & Commandments ſo long as they live in theſe Houſes of Clay; ſuch *Titular Chriſtians* as theſe, he hath them in Chains and Fetters ſtrong enough, nothing leſs then the Mighty Arm and Power of God is able to break them, and to releaſe thoſe poor Captives, and to redeem them out of this deep Pit of Miſery, wherein is no Water, wherein their Souls or inward Man lyes as amongſt the Pots, ſoiled with the Smoak and Soot of the bottomleſs Pit. *Oh God haſten and bring Deliverance to theſe poor Bond-ſlaves of Sin and Satan*, is the Cry of the Souls of the Righteous, who have the Mind of their Heavenly Father, *who deſires not the Death of him that dyes, but that they ſhould come to the Knowledge of the Truth, and be ſaved*, and be Partakers with them of the exceeding *Riches and Glory that is laid up for all that love his Appearance*, and is ready to be revealed to all that truly wait for it.

XIIII. *The*

XIV. *The True* Chriſtian's *Faith and Experience concerning the* Motion or Moving of the Spirit of God, and the Spirit of the Old Serpent in the Hearts of Men.

THe *True Chriſtian* is endued with a Heavenly Spirit of Diſcerning, by which he ſeeth to the Beginning, before Sin entered the World, and by it perceiveth, how it entered, and how it hath grown and encreaſed, and filled the Earth with Violence; and how that Old Serpent (which at firſt was fain to uſe great *Subtilty* and *Lyes*, and make great Promiſes, before he could prevail againſt *Eve*) is now grown ſo Powerful a Prince in his Kingdom of Darkneſs in the Hearts of the Children of Men, in whom he rules, that he no ſooner moves in their Hearts, but they follow him; no ſooner commands, but they obey. He need not uſe his Subtilty and Cunning to betray, allure and perſwade, nor make great Promiſes, before he can win to his Obedience, many being grown ſuch Natural Children of him, and ſuch born Slaves in his Kingdom, that now in theſe dayes

his Commands are ſufficient to Thouſands and Ten Thouſands; and his very Motions to Evil have gained ſuch a Powerful Name in the World, even among the *Titular Chriſtians*, that they count them too Mighty to be withſtood, too Powerful to vanquiſh, too Strong to war with, overcome and conquer in all his Motions, Commands and Temptations, while on this Side the Grave; hereby People are become Home-bred Slaves, and have ſold themſelves for nought, having let in that accurſed Faith that hath ſprung up in the Apoſtacy from the true Faith, that they can never reſiſt all the Motions of the Devil, nor diſobey all his Commands, nor be delivered from all his Temptations, till the Death of their Natural Bodies, which is then too late; for, *As the Tree falls, ſo it lies, &c.*

Now, the *Titular Chriſtian* will readily acknowledge and confeſs, that the Motions of the Devil are ſtrong, powerful and preſent *with him* and *in him*, and that thereby he is ſtirred up to Evil: But he doth not believe, that the Spirit of God is ſo nigh him, and preſent with him, moving in him againſt the Motions of the Evil One; nor that there is ſufficient Power from God given to him, to pre-

preſerve him from obeying the Motions and Temptations of the World, Fleſh and the Devil, and to move him to that which is Good, and enable him to do it. Alſo he hath no Faith in this Gift of God, but rather counts it Deluſion, and the Property of a *Phanatick*, to profeſs the Knowledge of the Spirit of God moving in them to ſpeak and write good Words, and to do good Works; this Profeſſors and Prophane, Learned and Unlearned, make a Mock at, concluding this Operation of the Spirit is not in uſe, nor to be known in theſe Dayes, nor to be expected in theſe latter Ages of the World; as if God had left the World of Mankind to be guided wholely by the Motions of the Devil; as if there was no Law or Power in the Mind able and ſufficient to war againſt the Law and Power that is in the Members, and overcome it: Thus to believe is the Faith of Devils, and not the Faith of God's Elect; for, the *True Chriſtian* in this Age, as in former Ages, is a living Witneſs of the moving of the Spirit of God to every good Word and Work, as the holy Men & *Chriſtians* in former Ages did, who ſpoke as they were moved by the Holy Ghoſt, and as they were led and guided by the Spirit, as is teſtified in the Holy Scriptures, though made

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a Mock of in this Day: And this Spirit of God accompanied the Righteous in all Ages, and alwayes moved, led and guided them into the Way of Peace; and as they obeyed it, and abode with it, they were preserved by it therein, though in the midst of their Enemies: This preserved *Joseph*, when the *Patriarchs moved with Envy, sold him into Ægypt*, and out of the Temptations he met with there; and the same Spirit of Envy that moved the *Patriarchs* to sell *Joseph*, moved *Cain* to kill *Abel*, and moved *Esau* to hate his Brother, and the *Israelites* to envy *Moses* and *Aaron*; and the *Jews* to persecute the Prophets, Christ and the Apostles; And the Unbelieving Vagabond *Jews* were moved by this Spirit of Envy to make a Tumult against *Paul* and *Silas*, and to assault the House of *Jason*, and to draw him and the Brethren to the Rulers, with false Accusations; the Spirit of Envy is the same at this Day, and his Motions are the same, and all that obey them, are found in the same Work. And the Motions of the Holy Spirit are also the same, and all that obey them bring forth the Fruits thereof, and they are both manifested by their Fruits; the one moves to Good, the other to Evil; the

Acts 7. 9.

Acts 17. 5.

the one to Love and Good-will, the other to Envy and Hatred; the one to Patience and Long-ſuffering, the other to Anger, Rage and Perſecution; the one moves to Meekneſs, Gentleneſs and lowly-mindedneſs; the other to Hardneſs, Roughneſs, Exaltedneſs and High-mindedneſs: So by the Fruits and Effects are the Motions of the Spirit of God known and diſtinguiſhed from the Motions of the Devil, the Prince in Darkneſs.

And whoſoever do or ſhall profeſs to ſpeak or write Words, or do Works, in and by the Motion of the Spirit of God, if they tend not to Good, if they are not accompanied with the Fruits of the ſame, if they will not endure the Tryal of the Spitit of God in others, and abide by the Teſtimony thereof; and alſo agree with the Teſtimonies of the Holy Men of Old, left upon Record in the

Many whom the old Serpent could not move nor draw into Carnal Wickedneſſes, have been captivated with ſpiritual Wickedneſſes in high Places; and have been deceived ſo far as to call high Thoughts & Imaginations, Motions of the Spirit of God; and theſe have been exalted above all that is called God, being joyned to the Son

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of Perdition, who uſurps the Throne of God, and hath been and is worſhipped as God.

the Holy Scriptures; *For the Spirit of the Prophets was ſubject to the Prophets*; and *The* Chriſtians *were of One Mind* :. I ſay, (except this) their Motion is to be judged by the Spitit of God, and them alſo that obey it, as a Deluſion of an exalted Spirit, and as a High Imagination, which muſt be brought down; and whoever glories therein, or boaſts thereof, will fade and wither as a Flower, and fall and corrupt as Untimely Fruit, *the Mouth of the Lord hath ſpoken it.*

XV. *The* True Chriſtian's *Faith and Experience concerning* Revelation.

THE Cry in the World is even among many called *Chriſtians*, *No Revelation in theſe Dayes*; *Revelation is ceaſed*; *No Spiritual Viſion to be known now*; *No Sight of God now, as* Abraham, Moſes *and the Prophets, and Primitive* Chriſtians *had, &c.*

Now, the Faith, Experience and Teſtimony of the *True Chriſtian* is, that *Where there*

here is no Vision, no Heavenly Sight that is the perishing State: Where there is no Revelation known here is no true Knowledge of God, as is witnessed by the Holy Scriptures; *None knoweth the Father but the Son, and he to whom the Son will reveal him.* Prov. 29. 18. Mat. 11. 27.

Since the Vail came over Man's Heart, there was never any other way in any Age, nor is not in this Age, to come to the true Knowledge of God, but by Revelation; by taking off the Vail and removing the Covering, which hides the Face of God from Man; the Outward Vailes before *Moses*'s Face, and in the outward Temple, were a Figure of this Vail that is spread over the Hearts of Men; and the rending of the Vail of the Temple from Top to Bottom, was a Figure of *Revelation* and *Spiritual Sight into the Holiest of all*, or the taking away that which stood between Man and the true Sight and Knowledge of God: And there is not, nor never was (since the Cause of the Vail entered) any Man upon the Face of the Earth, that came or comes to the Knowledge of God by any other Means: Men have sought out many Inventions, and devised many VVayes and Means to gain the Knowledge of God,

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but all in vain; as his Invention, Device and Knowledge encreaſeth, his Sorrow encreaſeth alſo; and all he can arrive at, is Traditional Knowledge, a Hiſtorical Knowledge, a ſtrong Conceit and Imagination concerning God, which is all nothing worth: When he comes to ſee and know him by Sight and Revelation, he will ſay as *Job* once did, *I have heard of thee by the Hearing of the Ear, but now mine Eye ſees thee; therefore do I abhor my ſelf, and repent in Duſt and Aſhes.*

Job 42. 5, 6.

And as there is no true Knowledge of God but by *Revelation*, ſo there is no perfect Knowledge of the *Son of Perdition, or Man of Sin, but by Revelation*: Iniquity is a Myſtery as well as Godlineſs; and the Devil can appear like unto an Angel of Light, and get into the Temple of God and ſit there as God, and be worſhipped as God alſo; and when he thus appears in the Temple of God, cloathed with the Sheep's Cloathing, and in the Form of an Angel of Light, with the Saints Words in his Mouth, many are then beguiled with him, the Vail being over their Hearts, and the Scales before their Eyes, that they ſee no further then his Appearance, his Shew and Out-ſide; and here-by

2 Theſ. 2. 3, 4.

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by he deceives many in the Form of Religion, which could not be deceived by him as a Devil, nor drawn into his Service in the groſs Evils that are in the World: This is the Myſtery of Iniquity, which cannot be diſcerned nor diſcovered while the Vail is over, till Revelation be known, and the Prophecy of *Iſaiah* witneſſed; *I will deſtroy in this Mountain the Face of the Covering, caſt over all People, and the Vail that is ſpread over all Nations:* This is a bleſſed Promiſe to enjoy, and to witneſs fufilled. Iſa. 25. 7.

Now till it p'eaſed God to reveal his Son in *Paul*, and to ſhine round about him with a Light, ſurpaſſing the Natural Sun in his Strength, and to cauſe the Scales to fall from his Eyes, he was deceived, and captivated with this Myſtery of Iniquity, and in his Religious Zeal and Ignorance thought he was ſerving God, when he was ſerving the Devil: And in this Eſtate lie all the *Titular Chriſtians* at this Day, who are perſecuting the *True Chriſtians*, and hating one another, and deſtroying, biting and devouring one another about Religion, Church and Worſhip; and this comes to paſs for want of *Revelation*, for want of *true Knowledge*: All the Contentions, Envyes, Quarrellings and Diviſions among

☞ among all the Sects in *Chriſtendom*, ariſe for want of being acquainted with *Revelation*. One ſaith, *Lo here is Chriſt*; another *there*; one ſaith, Chriſt is this; another, that, and are of many Minds concerning him now, as they were in the Dayes of his Fleſh, ſome ſaying one Thing, and ſome another of him; *But ſaith Chriſt to* Peter *and the reſt, what ſay ye?* Peter *anſwered, thou art Chriſt the Son of the living God*; *Chriſt ſaith, bleſſed art thou* Peter, *&c. for Fleſh and Blood hath not revealed this unto thee, but my Father which is in Heaven. Revelation* was the Cauſe of *Peter's* ſurpaſſing the others in true Knowledge; many that eat and drank with him, and had a Love for him, and heard his gracious Words, & ſaw his Mighty Works that he did, yet wanting this Revelation, had only a Knowledge of him after the Fleſh, contended & reaſoned about him; but this Knowledge that was revealed to *Peter*, they were Strangers to; this was the Ground of Contention then, & is the ſame at this Day, throughout all *Chriſtendom*.

Mat. 16.17.

Ignorance of Revelation the Ground of Diviſion and Contention.

But *Peter* himſelf did not abide in this Knowledge

ledge, which was revealed to him; but for want of Watchfulneſs and through Self-Confidence, Weakneſs and Fear, became vailed again, and loſt his Knowledge, Sight and Revelation, and in the Day of cloſe Tryal denied that he knew him at all; then began he to Curſe and to Swear, ſaying, *I know not the Man:* this is a great Change in *Peter*, who in his Zeal and Affection thought, *if all forſook him, he ſhould not, yea, though he ſhould or were to dye with him, he would not deny him*; likewiſe alſo ſaid all the Diſciples.

Mat. 26.70. 7.74.

This may learn all even thoſe that have had *Revelations, Heavenly Sights* and *Viſions* to be watchful, and beware, leſt Darkneſs overtake them again, the Vail ſpread over again, theſe things are written for our Learning, and are ſet forth as an Enſample, ſhewing how far Self-Confidence, Zeal and Affections, and a Knowledge of Chriſt after the Fleſh, can carry men; and how Heavenly Sights, Viſion and Revelations may be ſeen and partaken of, before a through Converſion; *The Wind bloweth where it liſteth, and many hear the ſound thereof, yet knoweth not whence it comes, or whither it goes, ſo is every man that is born*

John 3. 8.

of the Spirit: Now, it's a further Thing to grow up in it, and to encreaſe with the Encreaſe of God, unto the Stature and Fulneſs of Chriſt; ſuch are not only born, nor Children, but Men, ſuch cannot be toſſed to and fro with Wind; and till this is attained unto, there is much Danger.

I knew a Man (Twenty Four Years ago) who had Heavenly Sights, and Revelations, and Raptures into the third Heaven, and heard and ſaw Things unutterable, raviſhed with Delight, overcome with a Joy and Conſolation, while his Hand hath been in his outward Labour; and would with *Peter* and *John*, have built Tabernacles there, and all before his Converſion, before he was endued with Power from on high, before the Work of Regeneration was wrought, and before he knew from whence it came, or whither it went, being as the Lightening coming out of the Eaſt and ſhining into the Weſt, and ſo knew not how nor where to wait to receive it again, nor knew not a Stay to his mind, nor a Bridle to his Tongue, nor Strength to endure Temptations, nor Patience to have its perfect Work; neither was he endued with Wiſdom and Diſcerning, to diſcover the divers Wiles and Devices of the Old Serpent that betrayed in Paradice, being not humbled

bled and brought down to the true Foundation, though the Seed of the Kingdom was ſown, and received with much Joy; but ſpringing up in great Haſte, for want of Depth of Earth, proved like Corn upon the Houſe-top or in ſtony Ground, ſoon withered again.

So, let none be lifted up above Meaſure, becauſe of Revelations, Heavenly Sights and Viſions; let none reſt in Zeal and Affections; let none deck themſelves with God's Jewels, and play the Harlot with them, nor lay up Manna for to morrow; but wait upon him from whence the daily Bread comes, and abide low in the Root, from whence all Heavenly Bleſſings, Gifts and Graces ſpring; ſo a growing up in him, which was from Everlaſting, before Evil ſprung up, before the Vail was ſpread over, when all was good, yea, very good, will be witneſſed: This is the converted Eſtate, which thoſe that are come unto it, not only ſtand themſelves, but are able to ſtrengthen their Brethren, who are begotten by the ſame Father, and born of the ſame Mother: And this Counſel Chriſt gave unto *Peter*, that Zealous Affectionate Diſciple, after he had had Heavenly Sights and Revelations, *When thou art converted, ſtrengthen thy Brethren.* Let

this be minded by all to whom the Lord hath appeared, and given Diſcoveries of himſelf, leſt they take up their Reſt by the Way, and like *Peter* and *John* at the Sight of the Tranſfiguration of Chriſt, ſay, *Maſter, it is good for us to be here; let us build Three Tabernacles, one for Thee, one for* Moſes, *one for* Elias: This they ſpoak in Ignorance, while the Cloud over-ſhadowed them, while they ſaw his Rayment ſhining exceeding white, as Snow; but did not ſee him nor hear him as the beloved Son of God, nor underſtand the Viſion; therefore the Voice out of the Cloud ſaith to them, *This is my beloved Son, hear him, &c.* Heights may ſeparate, as well as Depths; therefore what Chriſt ſaith to one, he ſaith to all, *Watch and Pray, leſt ye enter into Temptations.* In hearing and obeying the Beloved Son, there's Peace, Bleſſings and Safety; but in hearing and obeying the Serpent, Tribulation Anguiſh and Sorrow, and great Danger; which all that wait and watch in that True Light, where-with they are enlighten'd, enjoy the one, and eſcape the other.

Mark 9.

The Light that ſhines in the Heart, is the ſafe Dwelling-Place of its Children.

XVI. *The*

XVI. *The* True Christian's *Faith and Experience concerning the* Gospel *or* Glad Tidings of Salvation.

THE *True Christian* believes the Gospel or Glad-Tidings of Life, Liberty and Salvation; and at the hearing the Joyful Sound thereof he is glad; and he rejoyceth to see the Angel fly through the midst of Heaven, *having the Everlasting Gospel to preach again to them that dwell on the Earth, and to every Nation, Kindred, Tongue and People, saying with a loud Voice, Fear God, and give Glory to him, for the Hour of his Judgment is come, and worship him that made Heaven and Earth, the Sea and Fountains of Water.* Rev. 14.6. And the *True Christian hath* not only heard, but obeyed this Gospel; and he knoweth Life and Immortality brought to Light through this Gospel; 2 *Tim.* 1.10. and the Light of this Glorious Gospel shines in his Heart, and he hath repented and turned to the Light thereof, received and believed this Gospel, which is the *Power of God unto Salvation*, which Gal. 3.8.

Goſpel was preached unto *Abraham*, and wa
Col. 1. 23. and is now *preached in every Crea-ture under Heaven*; of this Go-ſpel *Paul* was a Miniſter: And the *True Chri-ſtian* is come to the Myſte-ry of the Fellowſhip of the Goſpel, which ſtands not in Word but Power, and is not of Man, nor by Man, but of God; and this Goſpel judgeth the Secrets of Men, and he is come to the Knowledge of the Myſtery of the Go-ſpel, and through it hath receiv'd Life, Liberty and Salvation; and his Feet are ſhod with the Preparation of the GOSPEL of Peace and his Converſation is as becomes the *Goſpel* and he adorns the Goſpel of his Lord and Sa-viour; and in this abiding he enjoyes the Pri-viledges of the Goſpel, and inherits the pre-cious Promiſes made of old, and enjoyes that which was propheſied of by that Evangelical or *Goſpel Prophet Iſaiah*, when he ſaw and ſpoke of the Univerſal Love of God to be en-joyed in the Goſpel Dayes, in making a Feaſt unto all People: *In this Mountain ſhall the*
Iſa. 25. 6, 7, 8, 9. *Lord of Hoſt make unto all People a Feaſt of fat Things, a Feaſt of Wine on the Lees, of fat Things full of Marrow, of Wine on the Lees well refined*

That which judg-eth the Secrets of Mens Hearts is the Goſpel.

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and he will destroy in this Mountain the Face of the Covering, that is cast over the Face of all People; and the Vail that is spread over all Nations; he will swallow up Death in Victory; the Lord will wipe away Tears from all Faces, and the Rebuke of his People will he take away from off all the Earth, the Lord God hath spoken it: and it shall be said in that Day, Lo this is our God, we have waited for him, and he will save us; this is the Lord we have waited for him, and we will be glad, and rejoyce in his Salvation, &c. A Blessed Sight and Heavenly Prophecy, which the *True Christian* is come and coming to the full Enjoyment and Fulfilling of; Glory to God forever.

And the *Anti type* of the Year of *Jubilee* is now enjoyed, and the *Sabbath* of Rest is entered into; and the Holy Mountain in which is no Destrover. is now dwelled in; and the Light of God's Countenace is lifted up which makes the *True Christian's* Heart more glad, then the Joy that comes with the Encrease of Corn, Wine and Oyl; many Prophets and Righteous Men saw that afar of which he now possesseth; so that he can truly say, *Gospel-Times* are Glorious Times, the Priviledges of the *Gospel* are Glorious Priviledges; Christ reigning and ruling in the Heart, leading Captivity Captive, and giving Victo-

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r yover Death, Hell and the Grave, wiping away all Tears, and taking away the Reproach (being Sin, which is a Reproach to any People) and giving Power to bind Kings in Chains, and Nobles in Fetters of Iron, and to War with Spiritual Wickedneſſes in high Places, and to bring down every *High Thought and Imagination into the Obedience of Chriſt*, this Honour have all the Saints; who receive the *Goſpel* of Peace and Salvation, and arive at the Mark of the high Calling of God in Chriſt Jeſus.

The *Titular Chriſtian* he ſaith, he believeth in the Goſpel, and talks of Life, Liberty and Salvation by it; he ſaith, he hath heard the Sound of the Goſpel, and that he obeys the Goſpel; but how doth he ſhew forth the Truth heeof? let him examine himſelf; doth he know the Light of the glorious Goſpel to ſhine in his Heart, whereby the Myſtery of it is revealed unto him? Hath he repented or turned to the Light, and believed the Goſpel? Doth he know it to be the Power of God unto Salvation? And is he ſaved by it, as *Abraham* was, when preached unto him, and as the *Primitive Chriſtians* were, when they received it? Doth he know Life & Immortallity brought to Light through the Goſpel? Hath he obeyed the Goſpel? and are his Feet ſhod with the

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Preparation of it? And doth he adorn the Goſpel with a Holy Life and Converſation? No, the *Titular Chriſtian* knows no ſuch Goſpel, nor the Light of it to ſhine in his Heart, nor the Myſtery of it to be revealed in him; for he hates the Light, and denyes Revelation, and ſaith it is ceaſed, and that there is no Revelation to be expected in theſe Dayes, nor no Poſſibility to live a Holy Life, as becometh the Goſpel; nor no inheriting the precious Promiſes, nor enjoying the glorious Things propheſied of, while on this ſide the Grave; nor no having the Vail taken off the Heart, nor Tears wiped away, nor the Cauſe of them removed; nor Death ſwallowed up in Victory, while he remains in the Body; nor that the *Anti-Type* of the Year of *Jubilee*, which is perfect Liberty and Redemption, can be witneſſed and enjoyed, by believing in the Goſpel; nor that the Mountain of the Lord's Houſe ſhall be eſtabliſhed upon the Top of all Mountains, or that any can dwell in that where no Deſtroyer is; nor that the Sabbath or Reſt wherein he ſhall not ſpeak his own Words, nor think his own thoughts, nor bear any Burden, can be entered into, or dwelled in, while on this Side the Grave: The *Titular Chriſtian* hath no Faith in any of theſe Things; therefore his Faith is feigned, and

the Object of it is Imaginary, and is indeed that which may be called another Gospel, which he that bringeth is accursed, and is not of God, but of Man.

And the *Titular Christian* can be a Professor of this Gospel, and a Hearer of this Gospel, and yet never hear the Voice of the Son of God, nor never come to be quickned unto Life; nor never receive Remission of Sins, nor Inheritance among them that are sanctified; nor never come to enjoy the Priviledges of the Gospel, signified and shewed forth by divers Types, Figures and Shadows under the Law, and seen and propheſied of by the holy Prophets, yet can talk of all theſe Things, even while in Death, will talk of the Fame of Wiſdom, and the Glorious Things her Children formerly enjoyed, while he himſelf is poor, blind and miſerable, and wants the Poſſeſſion and Experimental Enjoyment thereof.

And indeed, the Myſtery of Iniquity hath ſo far prevailed, and the Darkneſs is grown ſo thick, by Reaſon of the Smoak that aſcends out of the Bottomleſs Pit in this Night ſo Apoſtacy, which hath ſpread over this Part of the World, called *Chriſtendom*, ſince the Apoſtles Dayes, that the *Titular Chriſtian* which hates the Light, and dwells in this Darkneſs is grown ſo great a Friend to the Devil that

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old Serpent, that he will not endure the preaching any other Goſpel, then ſuch an one, which will admit of living under the Bondage, Service and Slavery of the Devil Term of Life (this is he that cannot endure ſound Doctrine.)

Now the joyful Sound of this Goſpel, which whole *Chriſtendom* rings of, is, *No perfect Victory over Sin*; no Overcoming the Devil; no withſtanding him in all his Temptations; no abſtaining from every Appearance of Evil; no perfecting Holineſs in the Fear of God; no ceaſing from committing of Sin; no diſpoſſeſſing the Strong Man, and ſpoiling his Goods, no ſweeping the Houſe, and garniſhing it with Heavenly Goods, no pulling down the ſtrong Holds of Sin and Satan, no bringing every Thought and Imagination into the Obedience of Chriſt, no putting off the old Man with his Deeds, nor putting on the new, nor bearing the Heavenly Image, nor any ſuch Regeneration or new Birth to be known, which committeth not Sin, no repairing the Breach which our firſt Parents made, no finding again that which is loſt, no Reſtoration into Innocency and a ſinleſs State again

The Meſſage and Sound of the Miniſters of Darkneſs, who preach another Goſpel.

again, while Men dwell in these Earthly Tabernacles, none of these Things can be effected, saith the Sound of this Gospel, or the Preachers of it in all Sects.

Oh! how greatly is it to be lamented, not only to see and behold the Garden and Vineyard of the Lord become so great a Wilderness, and so overgrown with Briars and Thorns, Thistles and noysome Weeds, where many venemous and hurtful Things are nourished; but also to see those who count themselves Labourers in the Vineyard, and Dressers of the Garden, sit down and conclude, *That it can never be dressed, nor the Vineyard purged from all that doth offend the tender Grapes, and that the Wild Bore and the little Foxes can never be driven out, nor those Plants which the Heavenly Father never planted be pulled up, nor that this Wilderness can ever become a fruitful Field, nor like* Eden *again:* And that there are so many Believers of this sorrowful Tidings and miserable Messengers and Ministers of Satan, Evil Unbelieving Spies, who discourage and perswade the People they

The Sorrow and Misery of Mankind is much increas'd and continu'd by this Unbelief and Sound of bad Tidings, or another Gospel, *which they that have brought, are accursed.*

they can never inherit the good Land, nor overcome their Enemies.

Oh thou God of Heaven, appear more and more, and disperse and remove this Unbelief and gross Darkness, and stop the ascending of this Smoak, which ariseth out of the Bottomless Pit, and darkens the Air, and gather thy scattered People from under those Idol-Shepherds and false Vine-Dressers, blind Guides and miserable Comforters; thou hast gathered a Remnant from under them, and made their Folly manifest, and to them their Gospel is accursed; do so for Thousands and Ten Thousands, which yet know thee not, is the Breathiug of the Soul of the Righteous, and remove this Monstrous Faith out of the Hearts of all Men, which holds up the Devil's Kingdom there TERM OF LIFE: And let thy POWER be known and Magnified over all, who art God, Blessed forever.

XVII.

XVII. *The true* Christian's *Faith and Experience concerning* Grace, and living under it; and Growing up in it from one degree unto another; and of the Possibility of Falling Away from it.

THE *Law came by* Moses, *but Grace and Truth by Jesus Christ:* Grace is the free Gift of God for the Salvation of all, and hath appeared unto all Men; but all Men did not, nor do receive it, so know not the Teachings and Virtue of it, nor its Sufficiency and Power to save, being known to none but such as do receive it: And all that do receive this Grace, are *taught by it to deny Ungodliness and Worldly Lusts, and to live Soberly, Righteously and Godly in this present World*: Thus it taught the *True Christians* in former Ages, and teacheth the same now; and all that are so taught

Tit. 2. 11.

taught by it are not under the Law; but under Grace; for, Grace doth not deſtroy the Law but fulfils it, and leads thoſe that are under it to the Enjoyment of the Subſtance of thoſe Heavenly Things it ſhaddowed forth, and which the Prophets propheſied of. And further, it teacheth more Spiritual and Evangelical Leſſons then *Moſes* did, by whom the Law came.

And the *True Chriſtian* not only receives this Grace, but grows in it from one Degree unto another, and witneſſeth a being ſaved by it, and a being juſtified by it, having Experience of its Sufficiency when the Enemy doth aſſault, and Tryals and Temptations attend; even as *Paul* the aged, when in Danger, and beſought the Lord, the Anſwer was, *My Grace is ſufficient for thee:* The *Chrtſtians* are Witneſſes this Day of the ſame: And *Paul* could ſay, *by the Grace of God I am what I am.* That was an high and Heavenly State, to be no otherwiſe then Grace made him; Self, Sin and Satan is here excluded, and all Boaſting and Glorying in the Fleſh is laid aſide, and the free Gift and Grace of God exalted over all: This is a ſtanding by Grace, and a living under it being

2 Cor. 12. 19.

Rom. 5. 20, 21. ing saved by it from Transgressing the Law, which is Holy, Just and Good; here Grace reigneth through Righteousness unto Eternal Life even where Sin reigned once unto Death, and abounded, here Grace is known to abound much more.

☞ This was not only professed and talked of by the *True Christians* in former Ages, nor is it not now in this Age, but really felt, known and witnessed in them, by the effectual Work and Operation of it; they did not, nor do profess a Living under Grace, while they do and commit that which the Law is over, and which the Law was added because of (viz. *Sin*) He that is alive to Sin, the Law hath Power over him; and he is indeed under the Law, notwithstanding he may profess a being under Grace, and living under Gospel-Times for, *Paul*'s Parallel holds good, *A Woman is bound by the Law to her Husband, so long as he liveth*; but when Dead, she is loosed from the Law of her Husband. So the Law hath Dominion over a Man, so long as he liveth *in that Life and Nature which transgresseth it* let him profess what he will: And none are

☞ Rom. 7. *Read and understand.*

are fitted and prepared to be married to another, even to him who is raiſed from the dead, till they are become dead unto the Law, and ſo delivered from it, that being dead wherein, or whereby they were held (viz. *Sin*). For ſaith he, *When we were in the Fleſh, the Motions of Sin, which were by the Law, did work in our Members, to bring forth Fruit unto Death; but now we are delivered from the Law, that being dead wherein we were held, that we ſhould ſerve in Newneſs of Spirit, and not in the Oldneſs of the Letter:* Here the *True Chriſtian* knows the Righteouſneſs of the Law fulfilled in him, who walketh not after the Fleſh, nor the Motions of it, but after the Spirit, and the Motions thereof; ſo that his Words are ſeaſoned with Grace, and walks to the Praiſe and Glory of his Grace: And as he here abides, he witneſſeth a being delivered from under the Law, and knows the Occaſion of it taken away, and ſo truly lives under Grace, and grows in it, and in the Knowledge of his Lord and Saviour Jeſus Chriſt; to whom be Glory both now and forever.

But now, notwithſtanding the Cry of the *Titular Chriſtian* is, *No Falling from Grace totally, &c.* yet there is a Poſſibility that after People have received the Grace of God,

and known the Virtue and Operation of it alſo, that they may fall from it again, and of Children of Grace, become Children of Wrath; they may *turn the Grace of God into Wantonneſs* (or rather, turn from it after they have received it, into Wantonneſs) they may uſe their Liberty, which by Grace they are come unto, as an Occaſion to the Fleſh, and ſo not ſtand faſt in that Liberty wherewith Chriſt hath made them free: And they may fall from Stedfaſtneſs, after by Grace they have attained unto it. And after People have clean eſcaped from them which live in Error, and from the Pollutions of the World, they may err again, and be polluted again, and turn like the Dog to his Vomit again, and like the Sow that was waſhed to the Wallowing in the Mire again; and an Evil Heart of Unbelief and Diſobedience, in departing from the Living God, after they have known him, may get in again; and People may crucifie to themſelves the Son of God afreſh, and put him to open Shame; and trample the Blood of the Covenant, with which once their Hearts were ſprinkled, under Foot again; and do deſpight unto the Spirit of Grace, and grieve the holy Spirit of God; and finally, they may make Shipwrack of Faith & a good Conſcience, &c.

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These Things may all be done, or else, in vain are the divers Exhortations recorded in the Holy Scriptures to the primitive *Christians, to stand fast, abide and continue to the End, that they might not be Entangled again, Deceived, nor fall into Temptation again:* And in vain was all the Labour, Travail, Care and Exercise of the Apostles, Teachers and Elders among the Churches, after they were gathered out of the World, and had received the manifold Graces of God to confirm them and establish them in the same, if there had been no Danger of their Falling from it again, and corrupting themselves again. This *Titular Christian*'s Opinion of no total Falling from Grace, is contrary to the Current of the whole Scriptures, and of the *True Christian*'s Experience: And *Paul*'s Testimony is, that such, that so fall away, *who were once enlightened, and tasted of the Heavenly Gift, and Power of the World to come, if such sin wilfully, after they have received the Knowledge of the Truth, that it is impossible to renew them again to Repentance, and that there remains no more Sacrifices for Sins, but a certain fearful looking for of Judgment and Fiery Indignation, which shall devour the Adversaries*; who incur a sorer Punishment then those that de-

Heb. 6. 4. & 10. 26.

despised *Moses*'s Law, who dyed without Mercy under *Two or Three Witnesses*: There is a sorer Punishment then outward Death which the outward Law inflicted upon the Transgressors of it; and those that have known the Law of him that is greater then *Moses*, which is the Law of the Spirit of Life, and have been Subjects of it, & fallen and apostatized from it again, shall partake of this sorer Punishment. And as none knoweth the Joy and Consolation of those that have the Law of the Spirit of Life, and obey it, and abide in it; or the white Stone, wherein the New Name is written, which none knoweth but he that hath it; so none knoweth the sorer Punishment, the Fiery Indignation, kindled by the Breath of the Lord, nor feels the biting of the worm which never dyes which attends the Transgressors, and wilful Sinners against this Law of the Spirit of Life, but he that hath it, and receives it as a Just Recompence of Reward of his Disobedience, Rebellion and Apostacy.

Apostates Punishment is from God, and not Men. Vengeance is the Lord's: And it's a fearful thing to fall into his Hand by sinning against Light and Knowledge, &c.

And

And the *Titular Christian*, who talks o living under Grace, and n t under the Law; and of being married to Christ, &c. before he hath known the Law a School-Master to bring him to Christ; before he is become dead to that which the Law hath Power over; before he comes to know the Righteousnes of the Law fulfilled in him by the Spirit of Grace, and Righteousnes which exceeds the Righteousnes of the *Scribes* and *Pharisees*; before he knows Grace to reign through Righteousnes unto Eternal Life (even where in hath reigned unto Death) before he is aught by Grace to deny Ungodlines and Worldly Lusts, and to live Soberly, Righteously and Godly; and before he ceaseth from in; and before he knoweth the Body of it estroyed, and become dead, and Deliverance om the Dead Body; I say, before this, his alk and Profession of living under Grace is in, he remaining alive in that for which the aw was added (viz. *Sin*) For the main eason to prove a Person under Grace, which *aul* mentioneth, is, *For Sin shall not have ominion over you; for, or because you are under the Law, but under Grace, He that mmitteth Sin is the Servant of it, and Sin ath Dominion over him*, let the *Titular Christian* profes what he will.

XVIII. *The* True Christian's *Faith and Experience concerning* Outward and Inward Miracles.

ALL *Miracles* and *Wonders*, that were outwardly wrought by the Power of God, before the Law, under the Law, since the Law, by the Hand of *Moses* and *Aaron*, the Prophets, Christ and his Apostles, were in themselves Signs, generally shewed before Unbelieving, Hard-hearted, Adulterous, Untoward Generations; and we read not of very many in the holy Scriptures, that were converted by the Working of outward Miracles; *Pharaoh* and the *Egyptians* were hardened; the *Israelites* themselves, after they had seen and partook of wonderful Deliverances and Mighty Miracles wrought before their Face as, *the going through the Sea on Dry Land, and their Enemies destroyed in the same; the Pillar of Cloud by Day, and the Pillar of Fire by Night; the Manna and Quailes from Heaven; the Water out of a Rock, and also drunk of the Spiritual Rock which followed them;*

yet an Unbelieving, Ignorant, Diſobedient, Rebellious, Murmuring Heart got up in them, ſo that they diſcerned not the Power by which they were wrought, nor the End wherefore, being ignorant of both; neither did they truly regard the Inſtruments by whom they were wrought, their Wills and Luſts remained ſtrong, their Hearts foul and groſs, their Ears dull of Hearing, and their Eyes ſo weak, and their Underſtandings ſo darkened, that they could not look upon, nor behold the Glory of that Miniſtration, though it was but of Angels; nor abide and endure the Voice of God in giving forth the Law, for the Condemnation of the Tranſgreſſor (which was glorious in its Time) ſo that they could not behold the Glory of *Moſes*'s Face without Fear, nor ſo much as touch the Mount on which God appeared; yea, the Prieſts, unleſs ſanctified (or made Holy) were not to come nigh the Lord: This was the State of the *Iſraelites*, notwithſtanding they were Eye-Witneſſes of the *Mighty Wonders* and *Miracles* viſibly wrought before their natural Senſes; yet through Unbelief, Diſobedience, Murmuring and Rebellion, they periſhed, and their Carkaſſes fell in the

Exod. 34. 30. & 19. 22.

Wilderneſs, and entered not into the promiſed Land. Let the Reader conſider thoſe Things.

And when Chriſt Jeſus, the great Prophet, came, of whom *Moſes* propheſied, and wrought divers Viſible Miracles before the Hard-hearted *Jews*, who profeſſed themſelves the Diſciples of *Moſes*; I do not find, nor read, that many of them that ſaw them wrought with their *Natural Eyes*, *and that drank of that Miraculous Wine, made of Water*; *and that eat of the Five Loaves and Two Fiſhes, that fed Five Thouſand, and Twelve Baſkets of Fragments to ſpare*, were converted; ☞ nor ſo much as became his Diſciples or Followers, except for Loaves, or ſome Selfiſh Ends, and ſome among whom he wrought mighty Miracles, deſired him to depart their Coaſts; And from the Chief Prieſts and Leaders, he met with this Judgment, That *he was a Deceiver*, *a* Samaritan, *and had a Devil, and caſt out Devils by* Beelzebub, *the Prince of the Devils*; ſo that his raiſing the Dead, healing the Sick, Poſſeſſed and Diſeaſed, though Mighty Works in themſelves, and wrought by the Power of his Father in him; yet they were not ſuch great Works, nor the Effects of ſuch great Extent, but that

thoſe that did believe in him ſhould do greater, or he *in his ſpiritual Appearance in them would do greater*, according to his Saying, *Verily, verily, I ſay unto you, He that believeth in me, the Works that I do, he ſhall do alſo, and greater then theſe ſhall he do, becauſe I go to my Father; and whatſoever ye ask in my Name, that will I do.* This Saying and Promiſe was and is fulfilled, fulfilling and to be fulfilled: And every *True Chriſtian* is a Witneſs of the Power that is received by believing in Chriſt, and knoweth and experienceth greater Works and Miracles, wrought by the Power and ſpiritual Appearance of Chriſt within, then all the Outward Miraeles he wrought before the Carnal Eyes of Carnal Profeſſors and Unbelievers in the Dayes of his || Fleſh. But this the *Titular Chriſtian* cannot receive, knowing nothing thereof: in order therefore to convince him of the Truth of the ſame, the *True Chriſtian* ſpeaks further, as followeth:

John 14. 12, 13.

|| *We read of more Converted at One Sermon of* Peter, *then by all outward Miracles.*

Firſt: He ſaith, that once he was Dead in Treſpaſſes and Sins, and ſo Dead that though he was loaded therewith, yet he felt not

not the Weight and Burden thereof, and not only ſo, but he had all the Properties of a dead Man ſpiritually; his Eye was ſo blind, that he could not ſee the exceeding ſinfulneſs of Sin; his Ear was ſo deaf, that he could not hear the Voice of God, though he often called him out of it; his Feet were ſo lame, that he could not walk one ſtep in the Way of God; and he was ſo bowed down, that he could not ſtand upright, and his Bloody Iſſue could not be ſtopped, nor his Wounds healed, and his ſores ran in the Night, and his ſoul refuſed Comfort, and he was caſt out into the open Field to the loathing of his Perſon, and the *Levite* and the *Prieſt* paſſed by and miniſtred no Help; he ſaw no Eye to Pity, nor no Hand to ſave, nor no Phyſician of value could he meet withal; all told him he could never be cured, healed and made a ſound living man again while he lived upon the Earth; and to encreaſe his Miſery, he was perſwaded to believe the ſame (which Belief is one of the ſtrongeſt Links of the Chains of Darkneſs) in ſhort, Words cannot expreſs the ſad and lamentable Eſtate of Mankind in the Fall, which the *True Chriſtian* once lay in, even bound in Chains of Darkneſs, under the ſlavery and Bondage of ſin and ſatan, captivated in a ſtrange Land, &c. out of which nothing leſs

then

then the mighty, terrible and glorious Power of God, by and through his Son Chriſt Jeſus, is able effectually to redeem, ſave and deliver.

Therefore in the ſecond Place, the *True Chriſtian's* Teſtimony is as followeth; to the Praiſe and Glory of the Power of God in his glorious Appearance and heavenly Revelation through the Son of his Love in this latter Day, wherein his exceeding Riches and Kindneſs and Power is manifeſted, and made known, as in Ages paſt, and as in the Generations of Old; and his faithful Promiſes fulfilled; and the Hour is come, wherein the dead hear the Voice of God, and the Graves open, and they that are therein come forth, and a mighty Sound is heard of the dry Bones in the Valley coming together, and knitting Bone to Bone and Joynt to Joynt, and Sinnew to Sinnew and Fleſh grows upon the ſame, and the Breath of Life is received, and a ſtanding up is known of an exceeding great Army, which ſhall yet encreaſe more and more, and inherit and Poſſeſs the *Anti-type* of the promiſed Land, this was ſeen and prophe-

Joh. 5. 25.

People dead in Sins and Treſpaſſes, degenerated and eſtranged from the Life of God, are as theſe dry Bones, and are to be Witneſſes of the ſame Power to reſtore them to Form and Life.

ſied

phesied of by *Ezekiel*, and now enjoyed by the *True Christian*; read *Chap.* 36. to *Ver* 14. and the Lord give thee Understanding: Now to witness these Things effected by the Spirit and Power of the Lord, is more then to see a dead Body outwardly raised to Life; and to have the Eye of the Mind opened, and the Ear of the Spiritual Man unstopped, and the Tongue unloosed, that can praise the Lord, & the Lame to leap as an Hart, and to run the Wayes of God's Commandments with Delight: without stumbling, Weariness or Fainting; I say, these Things being wrought by the Power of God in the inward Man, are greater Miracles then the opening of a blind Eye, or unstopping of a deaf Ear, or unloosing the Tongue of the dumb, or curing the lame outwardly.

And to be cleansed from the Leprous Disease of Sin, and to know the bloody Issue thereof stopped, and to have the Heart sprinkled from an Evil Conscience, and the Body washed with pure Water, and the Heart and Mind cleansed from all that would defile, by the precious Blood of Christ manifest and known within, where the Defilements are;

☞ are greater Miracles, and effected by a greater Power, though the same in Nature, then that which cured the Leprosie and bloody

bloody Iſſue outwardly; and the cleanſing of the Mind; Heart and Conſcience, and healing the inward Man of all its Diſeaſes, is more wonderful then the healing all outward Diſeaſes whatſoever.

Now the working of outward Miracles is not of abſolute Neceſſity in the Church of Chriſt, neither doth the Gift thereof alwayes attend the Church; and we read of no outward Miracles wrought by divers primitive Apoſtles, Miniſters and Teachers, Elders and Fathers in the Church; but theſe greater Works and Miracles which Chriſt promiſ'd thoſe that believed in him ſhould do, they were all Witneſſes of in a Meaſure, being of abſolute Neceſſity to be known wrought by Chriſt, the Power of God, in every *True Chriſtian* now, as then; without which, no Reſurrection to Life, nor Entrance into the Way of Salvation is attained unto (let the *Titular Chriſtian* profeſs what he will.)

And I ſtill well remember, when I was a *Titular Chriſtian*, and a Hearer and Diſciple of that Generation, which now calls upon the *True Chriſtian* for *Signs and Miracles*, which no *Impoſtor* (or *Falſe Chriſtian*) can give; they uſed then to acknowledge and preach for Doctrine, *That the Converſion of one Soul to God*

was

was a greater Work then the Creation of the World; and the main Reaſon they gave, was, *That in the Work of the outward Creation nothing did reſiſt and oppoſe. God ſaid, let it be, and it was ſo*: But now in the New Creation and Work of Regeneration, God meets with much Oppoſition; he ſpeaks and calls once and again, and Man regards it not; *he ſtretcheth out his Hand all the Day long, and the Rebellious regards it not*; *he ſtands at the Door and knocks, but his Enemy is gotten into the Houſe, and the Door is ſhut againſt him*, yet he waits to ſhew himſelf gracious according to the Phraſe in Scripture, *Till his Head is wet with the Dew, and his Locks with the Drops of the Night*, and he woeth and beſeeches with Bowels of Compaſſion all Mankind by his univerſal Love and Light, and holy Spirit: to be reconci'ed unto him, and to turn or be converted unto him, that he may heal them, reſtore them and redeem them out of the Degeneration which they are run into through Sin, into the primitive Eſtate and Pure Enjoyment of himſelf, which was before Sin entered, or the forbidden Fruit was eaten, or Evil was in the World: but Mankind ſlights this great Love, and reſiſt

All have a Day of Viſitation.

ſiſts and deſpiſeth this Light and holy Spirit, which would work all theſe Things in him and for him.

So theſe Things above conſidered, which are according to the Phraſe and Language of the holy Scriptures, it may evidently appear that the Work of the new Creation, being accompanied with ſo much Oppoſition, is greater then the Work of the old: In this the *Titular Chriſtian*, as in many other Things, talks a Truth with his Tongue, but is not a living Witneſs and Experiencer of the ſame in his Heart; therefore when the *True Chriſtian* tells him what the Lord hath done for his Soul, and the mighty Works and Wonders that he hath wrought in him, and for him; how he hath raiſed him from Death to Life, from Sin to Righteouſneſs, and tranſlated him from Darkneſs to Light, from the Kingdom of Satan to the Kingdom of his dear Son; and how he hath made him whole every whit (*even upon the Sabbath Day*) and that he now ſits in Heavenly Places with him, cloathed, in his right Mind; and that he hath received a good Underſtanding to know him that is true, and is in him that is true; *And that he hath the Witneſs of God's Spirit bearing Witneſs with his Spirit that he is a Child of God, and a Poſſeſſor of theſe Things* (which Things no *Impoſtor*

pastor, Deceiver, nor Titular Christian can have and possess, while so) I say, when these Things are told, and born witness of in the Ears of the *Titular Christian*, he slights, and disregards, and will not believe the same; but counts it Delusion, and *Fanatick* Dreams and Fancies, arising from spiritual Pride, High-mindedness and vain Conceit, and so despiseth his Testimony, and the Works that bear witness thereof, even as the Jews did of old, judge and condemn Christ and his mighty Works, as wrought by the Power of the Devil; so doth the *Titular Christian* in this Age judge, censure, arraign and condemn Christ and his mighty Works in this Day of his Power and spiritual Appearance in the Hearts of the Sons and Daughters of Men, wherein he hath wrought as mighty Works, and done as great Miracles as in any Age since the Fall of Man. and many are now living Monuments of the same; blessed is the Eye that seeth them, and is fixed upon the Author thereof, to whom be Glory and Praise throughout all Generations forever.

XIX. *The* True Christian's *Faith and Experience concerning the Doctrine of Perfection.*

IN the Holy Scriptures are divers Precepts, and Commands, and Exhortations, not only to Holiness, but to the *perfecting of Holiness in the Fear of God*, and to the *pressing forwards until it be attained unto, and a full Growth be witnessed, to the Stature of a* Perfect *Man in Christ Jesus; presented to God without Blemish, Spot or Wrinkle, or any such Thing*: And it's said of *Noah, that he was a Just & Perfect man in his Generation, and that he walked with God*: And God said unto *Abraham, walk before me, and be thou* Perfect: And that *Job* was a *Perfect* and *Just* Man: And in *David*'s Time he bids,

2 Cor. 7. 1.

Phil. 3. 14.

Col. 1. 28.

Gen. 6. 9

Gen. 17. 1.

Job 1. 8.

Pſal. 37. 37. *Mark the perfect Man, and behold the upright, the End of ſuch is Peace:* And Chriſt exhorted his Diſciples *to be* Perfect, *as their Heavenly Father* Mat. 5. 48. *was perfect:* And the Labour & Travail of the Apoſtles was, *that People might be* perfect *and entire, wanting nothing,* and ☞ Jam. 1. 4. *that they might be preſented* Perfect, *and be made* Perfect Heb. 13. 21. *in every good Work:* And he wiſhed the *Perfection* of thoſe 2 Cor. 13. 19. he wrote to: And he *ſpoke Wiſ-* 1 Cor. 2. 6. *dom among them that were* perfect.

So the holy Scriptures contain, not only Precepts and Exhortations to Holineſs and Perfection, but they alſo give Teſtimony that ſeveral did obey them and attain thereunto in Ages paſt: And the Faith and Teſtimony of the *True Chriſtian* in this Age, is, that *Holineſs and Perfection* are attainable now as in Dayes of old, and that the divers Precepts & Exhortations in the Scriptures thereunto, may be obeyed & the State truly enjoyed, even while People dwell in theſe earthly Tabernacles, they may en- 2 Cor. 4. 7 joy, *the heavenly Treaſure, in theſe*

Earthen

Earthen Veſſels, which may be *poſſeſſed with Sanctification and Honour*. 1 Theſ. 4. 4.

Now this is one of the ſound Doctrines which the *Titular Chriſtian* cannot endure, comprehend nor underſtand, therefore cryes out againſt it, and ſayes, no Perfection here; no perfecting Holineſs in the Fear of God; no *coming to the Mark of the high Calling of God in Chriſt Jeſus* 2 Cor 11. 2. no growing up to the Stature of the Fulneſs of Chriſt; no *perfect Man in Chriſt*, Col. 1. 22, 28. nor no being *preſented to God as a chaſt Virgin, Holy and unblamable, Faultleſs, without Spot or* Jude 24. *Wrinkle*. In ſum, no being now as the Fathers of old, and the *Chriſtians* in the primitive Times were; no Poſſibility of perfect Obedience to the divers Precepts, Exhortations and Commands of the Spirit of God throughout the Holy Scriptures; this is the Language of the *Titular Chriſtian*; ſo that herein he commits theſe two great Evils; *First, notwithſtanding his pretended Honour to the Scriptures and Holy Men, he gives them all the Lye. Secondly, he with the ſlothful Servant calls God a hard Maſter, in requiring that which none are able to perform.* But the Teſtimony, Faith and Experience of the *True Chriſtian* is

quite the contrary; he having passed through the Work of Regeneration, and experienced the divers Workings and Operations of the Spirit of God in his Heart (in this small Treatise before hinted at) leading him from one Degree of Grace unto another, from one Degree of Faith and Knowledge unto another, until he is fully saved by the Grace, and hath gained perfect Victory by the Faith from and over that which made him imperfect, sinful & defiled, and until the Knowledge of the Lord so abounds in him, that it covers the Earth as the Waters cover the Sea; and until he comes to the Sabbath of Rest (the Anti-type of the outward Sabbath) wherein he speaks not his own Words, nor thinks not his own Thoughts, nor doth his own Will nor Works, but witnesseth a Denyal of them all, and a Putting off the old Man with his Deeds, and keeping the Body under, and a Bridle upon the Tongue, Nature, Will, Thoughts and Desires, which received the Temptation in the Beginning, alwayes keeping them to the Cross, *though*

☞ *a Renewing & Restoration be attained unto, and the State of Innocency known and lived in, even as in the Beginning before the Fall* yet the Will, Thoughts and Desires must be watched, ruled over, and subjected to the Will and Command of God, in Truth and Reality

even

even as Christ hath left an Ensample, whose Will and Desires were as good, pure and perfect as *Adam*'s were before he fell, and as any can attain to in this Age) yet said he, when he prayed to his Father, *Not my Will, but thine*, whose Will he came to do.

Now in this Heavenly Self-Denyal, and true Resignation stands the Perfection and Safety of the *True Christian*, all which is wrought and effected by the Power and spiritual Appearance of the second *Adam* in him, and for him, who of himself can do nothing.

And in this is his Happiness and Perfection, that he is come to cease from his own Thoughts Words and Works, his own Way and Will, and his own Wisdom and Knowledge also; for in these Things began his Misery, and while they lived in him, and *ruled over him*, he continued in the Misery, notwithstanding his divers Devices, and Inventions, and Strivings to get out of it; Death Misery and Sorrow accompanied him and clave close unto him, and he could never be rid thereof till he come through the Work of Regeneration, through true Self-Denyal and Resignation, to that Estate which *Paul* was in when he said, *I live, yet not I, but Christ lives in me, and the Life that I now live, I live by the Faith of the Son of God*; this is the Perfection the *True Christian* arrives at, even to know Christ

live in him, and Self and Sin dead, then this Life of Righteouſneſs reigns, where once Sin and Death reigned; and this Life cureth all Diſeaſes, and makes a Man grow to Perfection, makes the Mind ſound, and the Underſtanding good, the Heart clean and honeſt, purgeth the Conſcience from all dead Works, and brings into the Service of the living God, and makes free, and redeems from the contrary, viz. the Service of Sin and Satan; and this is a perfect State, and hath been, is and may be attained unto, according to the holy Scriptures, and the Teſtimony of the *True Chriſtian*.

A perfect Sign where Life reigns.

And ſome *Titular Chriſtians* do pray for, promiſe and profeſs as much in Words, when they pray for a clean Heart, and the renewing of a right Spirit, to live a holy Life, and to be cleanſed from all Sin and when they promiſe one for another, to forſake the Devil and all his Works, the Pomps and Vanities of this World, and all the ſinful Luſts of the Fleſh, and to keep God's holy Will and Commandments

The Titular Chriſtian *prayeth for, and profeſſeth Perfection, but doth not believe it is poſſible to attain, till after the Death of the Body: So his Prayer is vain, and his Belief a ſtrong Deluſion.*

ments; this is *Perfection*, and he that doth receive a clean Heart and a right Spirit, and doth those Things, is a *perfect* Man.

Now he that professeth and witnesseth these Things before spoken of, and hath travailed through the Work of the New Creation; he can speak of Perfection in Truth and Righteousness; he can say, all the Works of God are perfect, good, yea, very good, being a living Witness of the same, and that the VVorks of Man in the Fall and Degeneration, and of the old Serpent whom he obeyes, are all imperfect and bad, yea, very bad; therefore let all that talk of Perfection with their Tongues, and profess it with ther Lips, see that they are in that Faith which is the Gift of God, and works by Love, and doth wonderful Things, though it be but as a Grain of Mustard-Seed, it *removes Mountains*, and the Effect of it *doth away all Imperfection*, and makes whole every whit, the Eye being fixed upon the Author thereof; *it brings the Mighty from its Seat, and exalteth that of low Degree; it brings to the true Poverty which makes many rich and inherits all Things, to the sorrowing wherein is Rejoycing alwayes*; to the having *nothing*, and yet possessing *all Things*; to the *Weakness*, wherein is *Strength*; to the *Loss* wherein is *Gain*; to the *Death* wherein is *Life everlasting*; this State *Paul* was in, when he spoke

after

after this Manner, *When I am weak, then am I ſtrong, when dead, then alive, as ſorrowing,* 2 Cor. 6. 10. *yet alwayes rejoycing, as poor, yet making many rich, as having nothing, yet poſſeſſing all Things*: Theſe Things are as Riddles and Myſteries to the Carnal Mind, and are hidden from the Wiſe and Prudent, but revealed to the Babes, who ſuck at the Breaſts of Conſolation, and are weaned from the Breaſts of this World, in all its Perfection, Glory and Beauty, viſible and inviſible, and are become Children of that Faith, without which it is impoſſible to pleaſe God. Therefore if any will be perfect and have Treaſure in Heaven, they muſt become as new born Babes, feeding on the Milk of the Word, and know a growing up in and by the Virtue of the ſame to the State of a perfect Man, *out of all Self Will, Thoughts and Imaginations, Self Wiſdom, Riches and Knowledge*, for in the State of Innocency, before the Fall, Man was not rich, wiſe nor ſtrong of himſelf, his own Will, Thoughts and Deſires, though in themſelves, and in their Places harmleſs, did not rule over him; neither did he feed upon the Tree of Knowledge, which was and is good in its Place, (*though not for Food*) but he ruled over them all, while he ſtood in the Image of his Maker, and obeyed his Command, he had Power ove

all

all the Beasts of the Field, and Fish of the Sea, *and the Earth was subdued by him*, and he had Dominion over it, standing in the Life, Power, Riches and Wisdom of his God, and out of his own; here though he had nothing, yet he *possessed all, subdued all, and had Dominion over all*, though he fed not upon the Tree of Knowledge, yet was he full of Knowledge and Wisdom, to discern the Nature of all Things, and to give them Names accordingly, though he had no Will nor Desire, but what was to be subject to the Will of God, nor no Power or Strength given him of God to act contrary to his Command, yet he had great Power, Liberty and Freedom given him of God over all the Works of his Hands: *And every Herb bearing Seed, which was upon all the Earth, and every Tree in which was the Fruit of a Tree, bearing Seed for Meat*, only the Tree of Knowledge, which grew (not at one Corner, but) in the midst of the Garden (even where the Tree of Life it self grew) he was not to eat of; he that reads, let him understand, (for I testifie that *Moses*, or the Author of *Genesis* was endued with the same Divine Heavenly Sight and Wisdom, when he wrote these Things, as *John* was when he wrote his Book of *Revelations*; and a Measure of the same must give the Understanding of them)

Now

Now Mankind had nothing to do, but to dreſs and keep the Garden, which God's own Hand had planted; and this he was to do in the Will, Wiſdom and Power of God, by which he became a living Soul, cloathed with the Image of God, without any other Covering but his Spirit; this was his Glory and Perfection; and in this ſtood his Joy and Felicity, Power and Dominion within and without (in this ſtands the *True Chriſtian's* now) But when he ſuffered his Will and Deſire, and the Eye of his Mind by the Temptation, to be drawn and allured forth, and gave way to the ſpringing up of a Deſire, to know and be wiſe for himſelf, to be ſomething of himſelf, thislet the Temptation over him being deceived, diſobeyed his God, even under a Hope of gaining by it and bettering his State, believing the Serpent, who ſaid, *You ſhall be as Gods, you ſhall not, dye*: Thus Death entered upon him, thus the Image of God in him became vailed, and his Beauty, Glory and Perfection defaced; his own Will and Deſires no ſooner gave way to, but Temptations en-

☞

The Life and Image of God, which Adam *loſt, was inward and ſpiritual; he dyed not immediately, as to his outward Form or bodily Exiſtence, but lived many Years.*

tred;

tred; no ſooner his own Eye opened, but his Imperfection appeared, and his Nakedneſs was ſeen; ſno ooner he began to live of himſelf, and to will, and to know of himſelf, but Death, Miſery and Ignorance followed, and Shame, Fear and Guilt appeared; and many Inventions and Contrivances, how to cover the Nakedneſs and Shame, and excuſe the Guilt, were invented; This was the work of tranſgreſſing Man in the Beginning, and is the ſame at this Day among all the Children of Men (of what Nation, Name or Sect ſoever) who abide in the tranſgreſſing State of the Firſt *Adam*.

Now the State of *Perfection* that the Children of the Second *Adam* do attain unto, while in the Body, is a True Self-denyal and Reſignation into the Will of God, throughout all Tryals, and over all Temptations; he is a perfect Man in Chriſt, who is not only reſtored and redeemed by him into a State of Innocency, Harmleſneſs and Uprightneſs; but alſo in this State is reſigned and given up in his Mind, Will, Thoughts and Deſires, into the Will of God, as clearly knowing it; ſo that his Mind being the Mind of Chriſt, is eying his Heavenly Father, and his Mind is ſtayed upon him, where the perfect Peace is: And his Will Thoughts and Deſires, though harmleſs, as Chriſt

Chriſt's were, yet *ſubject to his Father*, truly ſaying as Chriſt did, *Not my Will, but thine.* In this State of true Reſignation unto and Unity with the Father's Will ſtands the *True Chriſtian*'s Safety and Perfection; and that which preſerveth him in the ſame, is the Power of God, that throughly debaſeth Self, ſubjecteth Man's Will, and ſaves to the uttermoſt through Faith in it. And in this State of *Perfection*, as he lives and remains, he is cloathed with the Spirit of Glory and Humility; the greater his Attainments are, and the higher the Heavenly Place he ſits in, the lower is his Mind, and the leſſer he is in his own Eyes; and the greater he is in the Kingdom of God, the more he is repleniſht with true Love, Goodneſs and Humility, here the greateſt is the Servant, a Helper of others; the higheſt, the loweſt; here the Servant is as his Lord, and the Lord as him that ſerveth. And among theſe *True Chriſtians* there is no Striſe nor Diſpute, *who ſhall be greateſt*; though they are Elders, and have Crowns upon their Heads, yet they throw them down at the Feet of him that ſits upon the Throne, and give Glory to him forever, *Rev.* 4. 10, 11.

A

XX. *A Few Words, by Way of Advice, Counſel and Exhortation, to ſuch as are newly turned in their Minds from Darkneſs within, to Light within, from the Power of Satan within, to the Power of God within, whereby the Work of Regeneration is begun within, that ſuch may not miſcarry in the ſame, nor ſit down by the Way (ſhort of the Mark of the high Calling of God in Chriſt Jeſus) is what follows written, ſeriouſly to be Read, Weighed and Conſidered.*

TEnder Friend, who art turned to this Light and Power, and art a Believer in it, and deſireſt to hear and obey the Word in thy Mouth and in thy Heart, to this Light thou doſt well to take heed, *as unto a Light that ſhineth in a dark Place*, and as a Voice that calleth unto thee, ſaying, *Come up hither, and I will ſhew thee the Bride, the Lamb's Wife.*

In Order thereto, thou muſt underſtand and regard the End of the precious Appearance of

the Light within, though it be and appear unto thee, but as Light that breaketh forth before the Day dawn within, or before the Day-ſtar ariſe in thy Heart, yet the End of its Appearance and Shining in thee, is, that thou ſhouldſt fix the Eye of Faith upon it, and keep thy Mind towards it, till the Day dawn, and the Day-ſtar ariſe within; and this is the Star of the Meſſias (and the Angel of the Lord) that will lead thee to the Inn, where the Virgin is delivered of a Son, and where the Babe of Glory lyes, ſwadled in a Manger, unregarded by all the Gueſts thereof, and thou following this Star, and finding him, wilt not ſpare thy Gold, Incenſe and Mirrh, but offer up thy precious Things unto him, as the Wife Men did.

And when the Light within, the Day-ſtar within, hath led thee thus far, thou muſt not think within thy ſelf, that thou haſt now attained *to the Mark of the High Calling of God in Chriſt Jeſus*, becauſe thy Eye ſeeth the Salvation which God hath prepared before the Face of all People, think not with thy ſelf, that thou preſently poſſeſſeſt and enjoyeſt the ſame, becauſe of the *Joy*, *Delight* and *Pleaſure* that accompanies the Sight thereof, yet take thou heed of ſitting down in the Appearance of Light and Heavenly Diſcoveries, and in the bare Sight and Knowledge of the Man-Child

that's

that's born, but wait thou, and walk in the ſame Light within, which will diſcover unto thee that Spirit that ſeeks its Life within thy ſelf even after it is born, under the Pretence of worſhipping of it (as *Herod* did) and in it thou wilt receive Wiſdom and Counſel, to cheriſh and preſerve it, till the Death of its Enemies, as *Joſeph* did; in the Light thou mayſt come to read and underſtand thoſe Things which are written for thy Learning.

Now whatſoever makes manifeſt is Light, Darkneſs and the Works of it, *is*, and *hath been* wrought within; the Light that expels the Darkneſs, and the Power that deſtroyes the Works of it is alſo to be known within; & thou muſt believe & continue walking in the Light, that thou mayeſt become a Child of it; and abide with the Power, that thou mayeſt know & witneſs the Work of it within thy ſelf, proceeding in Order from the firſt Day to the ſeventh, or Sabbath of Reſt: And thou mayſt underſtand, that thou doſt not become a Child of Light ſo ſoon as thou ſeeſt the Shining of it, and begineſt to be-

None walk in the Light further then they bring their Thoughts, Words and Works to the Light to be proved and tryed, whether they proceed from, or are wrought in God or no, Joh. 3.21.

lieve and walk in it; thou muſt not only have Faith, but thou muſt add unto thy Faith Patience, &c. for thou haſt as much need, as ſome of old had, which *Paul* wrote to, when he ſaid, *You had need have Patience, that after you have done the Will of God, you may (wait to) receive the Promiſe*, and it was after they believed, that the *Primitive Chriſtians* were *ſealed with the Spirit of Promiſe*; the End of Faith is not ☞ ſoon attained unto; he that believes muſt not make haſt, neither muſt he will nor run, but in Patience wait in the Faith without Doubt and Wavering, till he receives the End of it, as ſome of old did, viz. the *Salvation of their Souls:* And ſo thou wilt know, as in the Light thou waiteſt, Salvation come nearer and nearer one Day then another unto thee, and wilt witneſs to the Truth of w' at the Apoſtle wrote, when he ſaid, *Now is Salvation nearer then when you firſt believed.*

Now tender Friend, I have this principally to adviſe thee of, that the Wiles and Devices of the Enemy are many and myſterious, *and the Murtherer ariſeth with the Light*, and 'tis againſt thee, who art come to believe in the Light, he rageth within and without; and about thee he goeth as a roaring Lyon, ſeeking to devour, and as a ſubtil Fox to get into the Vineyard again, and ſpoil the tender Grapes; there-

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fore I counſel thee to wait low in thy Mind, in that Heavenly Principle of Light, to which thou haſt been turned, and in which thou haſt believed, *in this the Devil hath no Part*; abiding here, thou art as one armed in a ſtrong Tower of Defence; keep thou thy ſelf that he may never prevail againſt thee by Allurements, Baits, Snares and Entice ments, *and he can never force thee, nor by all his Strength compel thee to yeild unto him and obey him.*

But know this, he will ſuit and ſort his Temptations according to thy Temperament, State and Condition, ſeeing thou haſt turned thy Back upon that wherein his Kingdom ſtands, and where his Works and Will is done, and ſet thy Face *Sionward*, and walks in the Light within, that leadeth thereto; he knoweth 'tis in vain for him to appear unto thee now as a Devil, therefore will he transform himſelf like unto an Angel of Light, and propoſe and promiſe as great Things to thee, as he did to *Eve* in Paradiſe, if he can but get thee out of thy Way, the Light within, (which makes him manifeſt in all his Shapes and Tranſformings) he will prevail againſt thee, and cauſe thee to err, and deceive thee under the Hope of enjoying a greater Liberty and a higher Glory; thus he hath beguiled ſome in this Age; for when and where the Woman appeareth cloath-

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ed with the Sun, and the Moon under her Feet, and a Crown of twelve Stars upon her Head, being with Child, crying, travailing in Birth, pained to be delivered, then, and there, alſo the great red Dragon with his ſeven Heads, ten Horns, and ſeven Crowns upon his Heads, appeareth alſo, and with his Tail draws Stars from Heaven, and caſts them to the Earth, and alſo ſtands ready before the Woman, to devour her Child as ſoon as 'tis born: Read *Rev.* 12. 1, 2, 3, 4. and the Lord give thee Underſtanding.

So, tender Friend, If thou deſireſt to travail on with Safety in the Way and Path of *Chriſtianity*, from its Birth to the Croſs, and from the Croſs to the Crown, thou muſt walk in the Light, and daily learn of the Grace of God within, and keep on thy Armour, the Light within, whereby thou haſt conquered many Enemies within, and overcome divers Temptations within; and haſt known it as an Ax laid to the Root of the Evil Tree within, abide thou in it, and keep thy Eye fixed upon him that heweth therewith, that thou mayeſt know its Work throughly effected, (viz.) *the very Root of the Evil Tree cut up*; not only its Branches lopt off, and the Root ſtruck at, but Root and Branch deſtroyed; and the Heavenly Plant to grow and encreaſe

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into a Tree of Righteouſneſs inſtead thereof within thy ſelf, that thou mayeſt ſit under its Shadow with Safety, and eat of the Fruit thereof with Delight.

Now, though thou art a Believer in the Light, and a Learner of the Grace, and art travailing right on in the ſame, towards a full Enjoyment thereof, know this, That thou wilt meet with many Tryals, Exercifes and Temptations in the Way, ſome to turn thee out of it, and others to cauſe thee to ſit down ſhort, and take up a Reſt by the way, and glory in thy former Experiences, Openings, Sights and Revelations, and Power over Devils, which thou haſt been endued withal; ſo, if the old Serpent cannot prevail in the one, he may in the other; envying thy Happineſs, he will try all Means againſt thee, to beguile thee, as he did *Eve*, tempt and alure thee out of a Heavenly Eſtate, he will hardly beſet thee within and without; and when thou appeareſt before God, he will appear alſo with Lyes and Accuſations againſt thee: Now, keep thou in the Light wherewith thou art enlightened, and in which thou haſt believed, and lean thou upon and truſt in the Grace of God, which is ſufficient and preſent with thee, and ready and able to ſave and deliver

liver thee, when his Alurements and Buffetings attend thee.

And this Light within, in which thou haſt believed, as thou walkeſt in it, will ſhew thee the Nature and Tendency of the Bait, though covered with Golden Pretences, and the very Hook that's covered therewith: So as thou waiteſt and abideſt in this Light, in vain is the Snare laid in thy Sight, in vain are all his ſubtil Devices againſt thee, and in vain are all his variable Appearances in order to deceive and deſtroy thee, whether he appears a a ſubtil Serpent, or as a Satan to accuſe (as he did *Job*) before God, or as a Dragon or Roaring Lyon to devour, or as an Antichriſt; or on the contrary, whether he appear as an Angel of Light, with two Horns, like a Lamb, and in Sheep's Cloathing; and further, though he appears in, and aſſumeth the Form of Godlineſs, and preaches and confeſſes Chriſt in his Spiritual Appearance, within in words, and talks of and profeſſeth the Light within, and the Motion of

In our Age, as in Ages paſt, the Devil hath confeſſed to the Appearance of Chriſt, and preacht the Words of Truth, but in Oppoſition to the Power.

of the Spirit, and a Learning of the Spirit, and a Ceasing from Man, and a Learning of the Anointing, Light and Grace within, and get into the Throne and Temple of God, and sit there as God; I say, in vain are all his variable Appearances, Wiles and Works, Formings and Transformings; as thy Eye is kept single, thy whole Body will be full of Light; and thou wilt be able to say, as some of old did, *We are not ignorant of his Devices*: And thou wilt try and discern Spirits; and that Ear will be open that tryes Words as the Mouth tastes Meat, and judgeth the divers Sounds and Voices, and seeth to the inside, Root, Ground and Foundation of Things that do appear, and gives them Names according to their Nature, and judgeth Righteously concerning them, and not according to Appearance only, whether within thy self or without: As in this Wisdom and Discerning thou abidest, thou wilt travail safely on from Faith to Faith, from Knowledge to Knowledge, from one Degree of Grace and Glory unto another, till thou comest to be fully gathered from the East, West, North and South, and sittest down with *Abraham Isaac* and *Jacob* in the Kingdom of God; and also knowest the Son surrender the Kingdom to the

Father, and God become all in all; then ſhalt thou know as thou art known, and ſee as thou art ſeen; and Death ſhall be ſwallowed up in Victory, Mortality of Immortality; and there ſhall be no more Sea, Death nor Sorrow, Crying nor Pain, former Things being paſt away, and all things made new; this Eſtate *John* ſaw in his Divine and Heavenly *Revelation*: and thou abiding in the Light, and walking in the Spirit, wilt not only ſee but enjoy the ſame: Read *Rev.* 21, & 22. and the Lord give thee Underſtanding more and more, and encreaſe thy Joy in believing; and ſtrengthen thy Faith and Hope, that they may be as a Truſty Shield of Defence, and as an Anchor ſure and ſtedfaſt, to preſerve thee from all Aſſaults, and from ſplitting upon a Rock or Sands, till thou arriveſt at the Haven of Eternal Reſt, and lieſt down in the Valley, where thy Bread, yea, thy Daily Bread, (freſh and freſh) from the Table of the Lord will be ſure, and thy Water fail not, where none can make thee afraid, where no Enemy can prevail, where no Danger of making Shipwrack of Faith and a Good Conſcience is, where no Deſtroyer is, where all Tears and the Cauſe of them are wiped away, where Faith and Hope hath an End, and where the

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Heavenly City is, whose Gates stand always open, and yet no unclean Thing can enter: As thou persevereſt in the Light, and obeyeſt and followeſt him that hath called thee out of *Egypt*, and translated thee from the groſs Darkneſs thereof, thou wilt ther by be led to inherit and poſſeſs theſe Things; for, *It is he that endureth to the End, that ſhall be ſaved.*

Now tender Friend, as thou walkeſt in thy Way, the Light within, the Spirit and Grace of God within, which teacheth not only to deny Ungodlineſs and worldly Luſts, but alſo to live Soberly, Righteouſly and Godlily in this preſent World, thou art ſafe. But I do adviſe thee notwithſtanding, to take great Heed, and watch diligently againſt the Enemy of thy Happineſs in all his Appearances, and eſpecially when he appears under the Form of Truth it ſelf, with the words of it in his Mouth, and with the very Likneſs of it; for I have ſeen him there, and he hath beguiled and betrayed many thereby in this Age, even ſince we were a People; and he effected it by drawing the Mind from being ſtaid upon God, waiting low in his Light, to wonder after and deſire ſomething elſe, which he made appear lovely to behold, the attaining of which, he perſwaded them, would better their Condition and encreaſe their Glory: ſo, in Hope, ma-

ny after they have been presented as a Chast Virgin to Christ, have again been subjected unto Vanity, in this Age, as Mankind was in the Beginning; and have lost a present good Estate by believing the Lyes of the Serpent, who told them, *They should enjoy a better*; some he hath drawn out on this wise, and by other of his Wiles, to that Degree of *Apostacy* and *Degeneration*, that they are become like Trees twice dead, and plucked up by the Roots, never like to grow in the *Garden of God* again, whose *Way and End is Utter Darkness*, *out of which there is no Redemption*.

Now his other *Wayes* and *Means* whereby he lies in wait to deceive, are more open and manifest; but his Working under the Form of Truth, more secret and Mysterious, and more likely to prevail upon the Mind of the Simple, unless a diligent watch be kept (then when he appears as he is) By this Means I have known him not only get into the Temple of God, and sit there; but to be worshipped as God, & exalted above all that is called God, or that is worshipped besides him. Now, he never got into the Temple nor sat there, nor was worshipped under the Name of a Devil, Satan or Prince of Darkness, now nor in any Age; but mysteriously wrought him

himſelf in under a Diſguize, cloathing himſelf like an Angel of Light, that deſired and endeavoured the Good of Mankind; by this Means he came and comes to be obeyed and worſhipped, not as he is, but as he appears to be. Now, this Temple where he ſits and where he is worſhipped, is the Heart and Mind of Mankind in the Degenerate State: And that which doth reveal him with his Myſtery of Iniquity, is the Light and Spirit of God, in which thou haſt believed, working and operating in the ſame Place, and *Conſuming him with the Spirit of his Mouth, and Deſtroying him with the Brightneſs of his Coming*: But this thou knoweſt not effected ſo ſoon as thou believeſt, it is a Work wrought by Degrees; thy Safety and Duty is, *To wait with Patience for the Coming of the Lord in that Light and Grace, which fits and prepares his Way, and teacheth thee how to joyn with him when he appears, and to help the Lord againſt the Mighty, and to meet him in the Way of his Judgments, by which* Sion *is redeemed*: And ſo, as thou here waiteſt, thou wilt diſcern him when he appears from all the Appearances of thy Enemy, and be made willing in this Day of his Power, to yield up thy Heart, Mind and Strength unto him, and to ſerve him, love,

fear and obey him, this is required on thy Part; so wilt thou know him to appear unto thee as a Morning without Clouds, and in his Light thou wilt see more Light, and know it shine more and more unto a perfect Day, till by the Brightness thereof the whole Mystery of Iniquity be discovered, and the Man of Sin destroyed, and thy Temple cleansed from all that doth defile, and the Mystery of Godliness displayed therein, and Truth and Righteousness sit upon the Throne, and reign where Sin and Unrighteousness did reign, even in thy Heart and mind, Will and Conscience; then will thy Earth rejoyce, and thy Heavens rain down Fatness, and Everlasting Peace will be in thy Dwellings.

The which that thou mayest attain unto, hold fast that thou hast; let none take thy Crown; whereunto thou hast attained, therein walk, pressing forwards to the End of thy Race, where the Crown of Life is laid up; and take heed of thine own Thoughts and Imaginations, Conceivings and Consultations, and of that *Will*, that works not the Righteousness of God; these of thy own House will prove thy greatest Enemies, if thou walkst not in the Light which discovers them, and takes up the Cross that crucifieth them, and is able to bring every high Thought and Imagination into the Obedience of

of Christ, and while this is bringing to pass, abide in the Patience, bearing the Cross of Christ, which is the Power of God, and keep thy Eye fixed on the same, and look not downward to the Earth, nor at the Smoak that ascends out of the bottomless Pit, and darkens the Air, nor at the Dragon that makes War in Heaven; but joyn thou with *Michael* the Prince, and follow the Lamb, which rides on conquering and to conquer; so shalt thou overcome, and sit down with him on his Throne, as he sate down with his Father on his Throne, and know thy Enemies made thy Foot-stool.

And that thou mayst not fail hereof, watch also against the dead Spirit of Formality; see that thy Form of Godliness is accompanied and seasoned with Life, Virtue and Power; for though Godliness is not manifested without a Form, yet there may be a Form without the Power; this Spirit of Formality captivated some in former Ages, and led them *to deny the Power, from such they were to turn away* then, and so art thou now; for if this Spirit of Formality prevails, though a *Form of Godliness be retained, as a Form of sound Words; Plainness and Decency in Apparel; Superfluity of Meats and Drinks laid aside; Respecting Mens Persons, and Worshipping them with Cap and Knee avoided; Truth and Light* with it *profest in Words; Meetings and Assembling*

often frequented, the Sound of Truth as a lovely Song, &c. yet if thy Heart be gone astray; if thou feelest not Life to lead thee; if thou takest not up thy daily Cross to thy Will, Thoughts, Affections, Lusts and Passions, and by the same mortifie them; thou mayst be a meer Formalist, and thy observing and abiding in thy Form may become as abominable in the Sight of the Lord now, as it was of old among his once peculiar People, the *Jews*, when he sent his Prophet *Isaiah* to cry against them, though they kept and observed the *Multitude of Offerings & Sacrifices, Feasts and Fasts, new-Moons & Sabbath Dayes, solemn Meetings & Assemblings before the Lord, &c.* which was the very Form of Worship he once commanded; but the Spirit of dead Formality being got into their Hearts, corrupted them, *So that he that kill'd an Ox was as he that slew a Man; he that sacrificed a Lamb, as he that cut off a Dog's Neck; he that offered Oblations, as if he offered Swines Blood; he that burnt Incense, as if he blessed an Idol*, the Reason of all this was, not because these Things were evil in themselves, but because the Call of the Lord was not answered, and because when he spake, they did not hear, but did Evil before his Eyes, and chose that, in which he delighted not, yet observed and performed the outward Part of Worship and ate before the Lord as his People, and loved

ved and delighted to hear the Word of the Lord by the Mouth of his Prophet, but not to do them: Read *Isaiah* 66. 3. and *Ezekiel* 33. 30, 31, 32.

Now dear Friend, let this sore Evil never come near thy Dwelling, in thy holy Form of Godliness, which thou hast been led unto by the Power; keep in the Sense and Feeling of the same, in thy Form of sound Words; keep in the Fear of God and Tenderness of Conscience wherein thou wert at first constrained to speak them, even in the Cross to thy self which took great offence thereat; yet in tenderness, Love and Fear to God, against thy Will, and the pride and haughty Spirit of this world wert thou moved to speak them; likewise thy holy Form, in not *respecting mens Persons, or having them in Admiration because of Advantage, nor honouring them in bowing with Cap & Knee; nor giving flattering Titles to Men*; this the Spirit of the Lord led to in the Beginning, keep in the same, and his presence and power will uphold thee in the same, and also lead thee to honour all Men in the Lord, and to be *subject to every Ordinance of Man for the Lord's sake*, and truly to honour thy parents, and rise up before thy Elders, and give them double Honour, and to be courteous and kindly affectionate unto all; this will the Spirit of the Lord lead

lead thee to, being the Nature of *Christianity* as thou walkeſt and abideſt therein, thou wilt be like thy Heavenly Father.

And thy Holy Form of *Plainneſs of Apparel*, and thy avoiding of *Superfluity in Meats and Drinks, &c.* keep thou with that Holy Spirit that led thee thereto; and let not the Senſe thereof depart from thee, ſo ſhalt thou feel the Power thereof accompanying of thee, and working in thee to remove that Root and Ground from whence all Superfluity of Naughtineſs did ariſe, and wholy mortifie that Spirit that delighted in theſe Things.

And in thy Holy Form and Manner of *Meeting together*, alwayes have thy Mind exerciſed in that Love and Life, Virtue and Power of the Lord, by which he touched thy Heart, and met with thee therein in the beginning; ſo ſhalt thou enjoy more and more of his preſence, and encreaſe in Wiſdom, Life and Strength, and all the Virtues of the Holy Spirit: And though thou haſt received an Unction from the Holy One, which is able to teach thee all things neceſſary or needful to thy Salvation; yet this will not lead thee to forſake the aſſembling of thy ſelf with the Lord's People, according to their wonted Manner, not to forſake the Flocks of the

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Companions, nor the Footſteps thereof; but to travail on in the ſame, till thou comeſt to know where they lie down at Noon, ſolacing themſelves in the green Paſtures of Life, and there to lie down with them, where none can make thee afraid, and where no Deſtroyer is, where the Spirit of dead Formality hath no Place: Here the Form of Godlineſs will be accompanied with Power, and this Evil will never overtake thee, as it hath ſome in our Age, who are convinced by the Truth, and love the Sound thereof, yet come to our Meetings, and frequent our Aſſemblies formally and cuſtomarily, even as the Unbelievers and ignorant People go to hear the *Common Service*, or *Studied Sermons*; but *receive not the Ingrafted Word, which is able to ſave their Souls*: So, though they hear many Heavenly Teſtimonies and Exhortations, they receive and obey them not; neither do they grow and encreaſe in their Inward Man, from one Degree of Grace, Knowledge and Virtue unto another.

This Spirit of dead Formality hath alſo aſſumed the Form of *Sound Words*, and *Plainneſs of Apparel*, *&c.* and under this Form and Diſguize hath brought forth and effected much Evil, deceived many, and laid a ſtumbling before others, and brought an

Evil

Evil Report upon the Truth, and those that live in it. And this Evil Spirit of Deceit, Hypocrisie and Formality, hath wrought more Mischief against the Truth, and the holy Profession of it, manifest within (even under this Form) then all open Opposition and Persecution could ever effect. This is now (and hath been in former Ages) the Way and Work of the Spirit of Deceit, when he cannot prevail by direct Opposition and Persecution, then will he get the Words and Profession of Truth, and appear and work under the Form thereof; and by the Evil *Fruits* he brings forth under this Disguize, he occasions many, who are waiting for the Consolation of *Israel*, and strictly observing the Conversation of the Children thereof, to lose their Expectation, and to sit down and conclude, *These People are but as others, and their Way is but as other Wayes; and they fail in their Profession of Holiness, &c. as others do; we see Evil amongst them, as amongst others, even under their very Form, &c.* This hath occasioned many to take up their Rest in a *Latitudinarian Spirit*; or to be ready to say, *All Men are Lyars, and Religion a Cheat*; and some to run into *Atheism* it self. But double Wo and Misery will be the Portion of those Persons, who entertain and joyn with this

Spirit

Spirit of Deceit and Hypocriſie, and thereby occaſion many to ſtumble, go backwards and fall, and ſpeak Evil of the Way of Truth, which is Peaceable, Pleaſant and Pure, not only in it ſelf, but alſo to all thoſe that love it, and obey it, and become Children of it. But as for thoſe, that once knew the Way of the Lord, and afterwards gave way to the Spirit of Evil, Deceit, Hypocriſie and Formality; or that took up the Form of Godlineſs to deceive, as in former Ages, ſo now; ſuch are more abominable in the Sight of the Lord, and more to be teſtified againſt then the very *Heathen* or prophane Unbelievers: Falſe Brethren are moſt perilous, and Hypocrites moſt odious in the Sight of God and all good Men; and the Guilt of Souls lies at their Door, becauſe of their Ungodly Practices and Evil Doings under the Form, Shew and Profeſſion of Godlineſs; ſuch, like Unſavoury Salt, are good for nothing, but to be trod under Foot of Men, judged and condemned by God's Witneſs within themſelves, and without by others; and the Gnawing Worm takes hold of them, and the Unquenchable Fire is kindled in their Bowels, and an Earneſt of Eternal Vengeance they receive, as a *juſt Recompence of Reward*, and like falſe Angels, *are reſerved in Chains to the Judgment of the Great Day.* For,

For, my Faith and Belief is, *That if all that ever took up the Form and Profeſſion of the Truth, Light, Grace and Spiritual Manifeſtation thereof within, had ſtood firm in the ſame, and watcht againſt, ruled over and kept out the Spirit of Enmity, Ungodlineſs, Deceit and dead Formality; and by the Heavenly Gift and Power, with which they were endued, had judged the Serpent in all his Appearances, Formings and Transformings, and walked uprightly in the ſame, the Eye of the Nation had been towards us; and* Yea *and* Nay *had been of great Authority in this Nation of* England *before this Day; and Truth in the inward Parts, the Law of the Spirit, the Rule of Life and Manners* Within, *honourable, and of high Eſteem in the Hearts and Minds of Thouſands, more then now it is:* Offences have come, and may come; but Wo to them by whom they come.

So my tender Friend (who haſt not had thy ſpiritual Senſes throughly exerciſed, nor art not yet acquainted with all the Wiles and Devices of the Enemy) for whoſe Sake I chiefly write this *Epiſtle*; this One Thing I would have thee ſettle in thy Mind, and fully underſtand, that the Spirit of Satan work-

At the Gate of dead Formality, and under the Form of Godlineſs, the

working under the Form of Godliness is that which *hath been, is and will be* the greatest *Waster*, and *Destroyer*, and *Opposer of the Power thereof:* Therefore watch thou against him in his Appearance, not only in others, but in thy self, so wilt thou frustrate his Design, and be able to keep thy self (as some of Old did) *That the Evil One touch thee not.*

the Destroying Spirit of Apostacy entered in the Primitive Times; and soon eclipsed the Light of the Glorious Gospel; and the Old Adversary effected that by turning Professor of Christianity, *which he could not bring to pass by Bloody Persecutions and open Opposition.*

W. S.

A Few VVords Concerning CONSCIENCE, WHAT IT IS;

And what Eſtate it was in before TRANSGRESSION.

And how it became Darkened, Defiled and Corrupted;

And how again it may be Enlightened, Cleanſed, Purified and ſet at Liberty, as it was before Sin entred:

Intermixt with a few Words concerning *Perſecution* among the diverſe Sects in *Chriſtendom* (and upon the Face of all the Earth); ſhewing, that they all ariſe for Want of True Liberty of Conſcience; and what that *Liberty* is.

William Shewen.

Printed in the Year 1675.

A Few VVords Concerning CONSCIENCE, What it is, &c.

Conſcience is generally to be underſtood to be ſuch a Being, Subject, Faculty or Capacity in Mankind, which is wanting in all the Beaſts of the Field, Fiſh of the Sea, and Fowls of the Air; and in this Capacity Mankind differs from and excels them all; being created in and endued with ſuch a Capacity, wherein and whereby he is enabled to participate of the Divine Nature, & to partake of the Beams of its Glory, to Meditate, Contemplate, Conſolate, Delight and Refreſh himſelf

Which Capacity is as a Book, capable to contain what is written or imprinted therein; and may be not only opened and ſhut, but blotted and ſtained alſo.

ſelf in the Light, Law and Glory of his Maker; which Capacity is not to be found in all the Elements of this World, but only in Mankind.

Now, in the Beginning Man's *Mind*, *Heart* and *Conſcience* was a Heavenly and pure Receptacle, Tabernacle and Dwelling place for the Almighty; his Power, Wiſdom, Light and Glory was diſplayed therein, and Mankind was highly exalted thereby, above all the Works of his hands. And while Mankind ſtood here in this High and Heavenly Eſtate, he lived in the Paradice of God, enjoying the Light of his Countenance, and had Unity with his Maker, and could behold his Face with Joy, and receive the Reflections of the Beams of Divine Glory ſhining in his Conſcience with Delight, living in Dominion over all the Creation; his Conſcience being Pure, he held the Myſtery of Faith in it, eying the Inviſible God, through, above and beyond all things, viſible and inviſible.

These Three are ſo inſeparable, that that which defiles the One, defiles the Other; and that which purifies the One, purifies the Other.

The Bleſſed Eſtate of Man before the Fall.

This

This was the State of Mankind before the Fall, while his Conſcience was Pure and Undefiled; while he remain'd in that Eſtate God made him and placed him in, who was a Pure, Innocent Subject, Holy in his Being, and Harmleſs in his Nature, all within him and without him was Good, yea, very Good. Now, the Wiſdom is to underſtand, how that which was Holy and Harmleſs, Innocent, Pure and Undefiled, did become Evil and Corrupted, ſeeing in this State and Time Evil had not a Being, whence could or did the Temptations ariſe? The Wiſdom of all men living in the Faln Defiled Eſtate cannot find out nor ſearch into the Depth of theſe things; they are only revealed and made known by the ſhining of the ſame Light which was in the Beginning, and gives the Children thereof to ſee to the ſame: Therefore to the ſame Light and Spirit of God, which moved upon the Face of the Waters, in the Beginning, before the Sun, Moon and Stars were created, or the Mountains formed; which Light now ſhineth in the Heart of Mankind (though Darkneſs), which Light alſo God hath cauſed to ſhine out of Darkneſs in the Hearts of Thouſands

The Myſteries of God are hid from the Wiſe and Prudent, and revealed to Babes.

ands in this our Day and Age; I say, To this Light I chiefly refer and commend thee, being indeed the Key of the Mysteries of God and Godliness, yet a few Words for the sake of the Captivated, and for the opening of that Eye that's blinded, that such may come to see and discern the Things of God, and that the Enlightned may by seeing perceive how Mankind at first came to make Shipwrack of Faith and a Good Conscience, and avoid doing the like.

Moses, or the Author of *Genesis*, was endued with an Excellent Spirit of Wisdom and Discerning, when he comprized the History of the Creation, and the State of Mankind therein; and indeed I must tell my *Reader*, That nothing short of a Measure of the same Spirit and Divine Wisdom can lead thee into a True Discerning & Understanding of the same; he hath exposed the Shell, but hath lockt up the Kernel from the Prudent Wit and Comprehension of Man under divers *Similitudes* and *Hieroglyphicks*; thou mayest read the History, and walk in the Field of the Creation, yet if thou diggest not deep, and find the Pearl, and purchase it, and like a Wise Merchant Man sell All for it, thou wilt be ignorant of the Mystery.

Nothing short of the Inspiration of the Almighty gives a True Understanding of the things of his Kingdom.

ſtery, and remain Poor, Blind and Miſerable; for I intend not to throw Pearls before Swine, neither dare I (like *Hezekiah*) ſhew the Treaſures of the Lord's Houſe to the *Babylonians*, leſt both I and it are carried into Captivity therefore.

Now, its ſaid, *They were both* * *Naked, the Man and his Wife, and were not aſhamed*: There was then No Cauſe of Shame in being, no Temptation entred into, no Sin committed, which is the Cauſe of Shame. And its alſo ſaid, *The Serpent was more ſubtil then all the Beaſts of the Field which God had made*: Now God made nothing but what was Good, keeping in its State & Bounds, wherein God had ſet and appointed them, would ſo have remained; But there being a poſſibility to break thoſe Bounds, and diſobey that Law that God had ſet over them, God gave Mankind A Warning thereof,

* Many Carnal Conceits and Imaginations are and have been at Work among Men to Underſtand theſe things, but they have not come to the Opening of the Seals, nor to the Key of the Myſteries of God, and ſo have divulged their own Carnal and Lucifrian Conceptions, Comprehenſions, and Notions for the Divine Knowledge of God; and many have thereby grown Rich, Tall and Great in Brain and Head-Knowledge; but Poor, Low and Small in Experimental Heart Underſtanding, and of the Work of God therein.

thereof, and acquainted him with the Penalty thereof also, that *in the Day he did it, he should Dye the Death.*

Now Mankind had Faith in his Maker, and in his Conscience found himself bound to obey the Command given him, and had Strength to resist the Temptation; till the Woman (the weaker Vessel) believed a Lye, and looked upon the Beauty of the Thing presented, and let up a Desire to be wise, and to know good and evil, and to be as Gods; so in this Hope of gaining and bettering their Estate, became subject unto * Vanity, and hereby the Light that shined in the Heart and Conscience became vailed, and the Image and Glory of God that appeared therein, became lost as the Image of the Selfish Will and Desire rose up, and became prevalent, the Image of God declined, and departed; and when man lost his

These Things are to be seen and known in the Light, and Wisdom of God, beyond what Words can express.

Rom. 8. 20.

Every particular within themselves must come to know the Loss and full Crucifixion, and Death of the one, and the Life and Resurrection of the other, before Restauration can be known.

his Faith, which was held in the pure Conſcience, which Faith was as an Anchor, by which Conſcience as a Ship in a Storm was ſtaied for a while, from being made a wrack; I ſay when he loſt this Faith in the Word and Command of God, and believed the Serpent's Lyes, he ſoon made Shipwrack of both: and no ſooner were their own Eyes opened, but the Eye and Light of God, which ſhined in them became ſtopped, and vailed, aud they loſt the Glory and Benefit of it; no ſooner their own Wiſdom and Knowledge ſprung up; but the Wiſdom of God departed, and Innocency the heavenly Clothing became loſt, and Nakedneſs appeared, Faith and a good Conſcience deſtroyed, Shame, Guilt, Fear and Hiding the Effects of it ſucceeded: So though Conſcience in its primitive Eſtate was Pure, Clean and Undefiled, * yet was liable and capable to be corrrupted, darkened and defiled, even as the Mind departed from a due Regard and obedience of the Law and Command of God, and ſleighted his Light and Glory, which ſhined, and

† The ſame befals Mankind at this Day when they looſe their Anchor.

* The ſame Danger is ſtill, even among ſuch as are preſented as a Chaſt Virgin to Chriſt, and have attained to an innocent Sinleſs Eſtate, and a Dwelling-Place in Paradi, e

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ydiſe; therefore the Duty of all ſuch is to watch and pray, that they enter not into Temptation, and are beguiled as the *Serpent* did *Eve*.

il luminated his Heart and Conſcience; then Clouds of Error, and Miſts, and Fogs of Self-will thoughts and Imaginations ſoon aroſe, and darkened the pure Air, and ecclipſed the Glory of that Sun, that before ſhined in him, & drew a vail before the Light of God's Countenance, which to behold was his Joy, and Delight; now become his Fear & Terror, now a Night come over him, & he runs in the Darkneſs thereof to hide himſelf among the Trees of the Garden from the Preſence of God; this was the Way and Work of the firſt *Adam* in the Beginning, and his Children are found in the ſame at this Day upon the Face of the whole Earth, he that readeth let him underſtand.

Gen. 3.10.

Now when this noble Part or Capacity in Man is thus clouded, and darkened, and defiled through Diſobedience to the Law of his God, he then goeth aſtray more and more, corrupteth himſelf through his Imaginations and Inventions more and more, and according to that he entertaineth and joins himſelf to; ſo becomes even Darkneſs and a Child of it: And of the moſt excellent, and beſt Part of the Creation

1 *Cor.* 6.16,17.

ation becomes the worſt, and the principalleſt Inſtrument in the Hand of the wicked One to lead, even Nature it Self, out of its Courſe, and to burden, oppreſs, corrupt and abuſe all Things under his Power, verifying that Maxim among Men, *The beſt of things being corrupted become the worſt.*

Now in this Degenerate, Faln, Clouded, Darkened and Corrupted Eſtate the Sun of Righteouſneſs, and holy Principle of Light, which at firſt ſhined clear in the Conſcience * remains in it ſelf the ſame, pure and undefiled, and doth glance forth its Eternal Beams of Light into this Darkneſs, and gives Mankind in that Eſtate ſome Senſe and Knowledge of their Loſt, Degenerated, Corrupted, Miſerable Eſtate; and in the Cool of the Day calls Tranſgreſſing Man to an Account, as it did *Adam* and *Cain*, and convinceth them of their Evil Deeds, and calls to a Repentance or Returning again into the ſame Way he went out of, even by the Help and Guidance of that Light and Holy Spirit which at firſt ſhined in his Heart and Conſcience, wherein he enjoyed the Light of God's Countenance, and walked and lived in his

* Though Mankind fell from and loſt the Light and Glory of God, yet that in it ſelf remain'd the ſame, and became his Judge and Reprover, which before was his Comforter.

his Preſence without Rebuke. But being Departed, Degenerated and Turned in his Mind from the Good into the Evil, from the Glory and Light that once ſhined in him, and and was pleaſant for his Eye to behold, into Sin and Tranſgreſſion; he is by it purſued, reproved and convinced, in order to turn him back again: And whoſoever hearkens to this Reproof, and obeyes the Spirit of Truth, which convinceth of Sin, and loves the Hand that ſmites them, and ſubmitteth to the ſame, ſhall come to witneſs and enjoy the Undefiled, Regenerate, Happy Eſtate again, and enter in through the Gate into the City and Paradiſe of God again. But he that hates the Reproofs thereof, and rebells againſt the Spirit, and humbleeth not himſelf under the Mighty Hand of God, which ſmites for Tranſgreſſion, goes forward into utter Darkneſs, ſtumbles & falls, and riſes no more to the Reſurrection of Life and Felicity, but is filled with Fear, and encompaſſed with Terrors round about, upwards and downwards, nothing but Tribulation, Anguiſh and Vexation of Spirit attends Mankind in this Eſtate, wherein his chief Companions are a Guilty Defiled Conſcience, wherein are written Grievous Things againſt him, and

¶ The Way to Paradiſe and a Undefiled Eſtate again.

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a Wounded Spirit, a Burden too heavy for *Cain* to bear; though but the Fruit of his own Doings, and the Crop of his own sowing

Now, in this State of Loss, Misery and Bondage, wherein the Heart and Conscience is defiled and Corrupted, there is great Working and Contriving in the minds of Mankind how to find that again which is lost, and how to be delivered from the Misery and Bondage wherein he is faln; and this is the Nature of all Mankind in the Fall to seek out many Inventions, and to go down to *Egypt* for Help, and to walk by the Light of his own Fire, and the Sparks that he hath kindled, and in the crooked Wayes of his own finding out, and to reject the Help, Counsel and straight Way of the Lord; he being darkened and deceived, and the Light of Christ in his Conscience vailed, he ever did, and doth at this day, in that Estate, take one thing for another, viz. Good for Evil, and Evil for Good, Light for Darkness, and Darkness for Light, &c. And being thus far deceived

Degenerate man in all Ages ever was Mistaken, and alwayes took one thing for another; Good for Evil, and Evil for Good; Light for Darkness, & Darkness for Light, &c. which Mistake is the Ground of all Error and Mischief in the World in matters of Religion.

ved, exalts and sets up the one for the other, so when he hath found out a Way and Worship that liketh him, and sewed something together, though but leaves, he will endeavour to cover his Nakedness therewith, and to hide himself from the Wrath that is revealed in him, and awakened against him, and when he hath invented a Medicine to cure his Sickness, and a Salve to heal his Wound, though deceitfully, and found Mortar to daub up the Breach, though it be untempered, his Conscience being darkened, and his Heart deceived, he will plead Conscience for the Use of the same and sets them up as the only Remedies to be found, &c. So natural is it for degenerate Man to worship the Works of his own hands, and to follow the Inventions, Conceivings, Thoughts & Imaginations of his own corrupt Heart, & yet calls it the Way of the Lord, and if any of his Neighbours, or Brethren come to hear and obey the Voice of God, and to follow the Light, and Guidance of his Spirit, & to find Acceptance with him, and refuseth in a good Conscience to God to follow his direction, and to make Use of his invented Means, and to bow down and worship the Image he hath set up, then

The Cause of *Cain*'s Anger against his Brother, or the Wicked against the Righteous in this Age.

then Envy and Hatred ariſeth, and Violence breaks forth, and Blood toucheth Blood, even becauſe ſuch will not, nor cannot for Conſcience ſake, ſee, & ſay, and do as he doth; bow to his Image and Invention, and worſhip as he doth, though he finds not Acceptance of God, nor the Light of his Countenance towards him in his Worſhip, no more then *Cain* that Religious Murderer did, whoſe Offering was the Fruit of that Ground that's curſed, which never did, nor never will bring forth Fruit well-pleaſing to God: And it is from Mankind labouring in this Ground (being driven out of the Paradiſe and Garden of God) that all the Diverſity of Opinions, Notions, Conceivings, Thoughts, Imaginations and Contrivances, Forms and Faſhions of invented Worſhip upon the Face of the whole Earth ſpringeth and ariſeth, and all the Envy, Hatred, Cruelty, Bloodſhed, Compelling Forceing and Perſecution, about Faſhions of Worſhip and Religion among all the Sects in *Chriſtendom* ariſeth from this Ground, and all that are found in the Work thereof (though they may pretend Conſcience, and Zeal to God, and the Maintenance of the Goſpel, and the

The Riſe of Opinions, and the Cauſe of Cruelty, and Perſecution about them.

the Good of Souls) are of the Spirit of *Cain* the first Murderer about Religion, and his Reward they will find measured into their own Bosoms from the Hand of God.

Now the divers Sects, and formal Worshippers in *Christendom*, are ready to stand up plead, and contend for their Forms and Invention, and Way and Manner of Worship, & also cry out for Liberty of Conscience in their Way, and for the Practice of their Fashion in Worship, and will also in their Infancy cry out against Persecution; when they want only Number; Power & Strength to persecute themselves, which when they attain unto, and their Horns grow strong, and get Crowns upon them, they will, and have been found doing the same Work, as might be demonstrated at large; but being obvious to the Observation of the Judicious, and intending Brevity, I forbear; and indeed they can do no otherwise, being of a private, narrow, self-conceited Spirit, ignorant of the true Liberty of Conscience, which Liberty stands not in this or that, or the other invented Form or Fashion of Worship, Conceiving or Opinion; but in the Light & Power of God, which every particular Man

Every Selfish private narrow Spirit Sect and Opinion, though in its Rise may pretend otherwise hath Persecution at the Bottom.

Man and Woman upon the Face of all the whole Earth ought to know, and experience enlightening and ruling in his Conſcience, and

☞ Conſcience can never enjoy its true Liberty till it come into this Eſtate.

The Conſciences of Men are generally weak, darkened defiled, corrupted, vitiated, (and which is worſt of all, ſome who have loſt the Day of their Viſitation, are ſeared as with an hot Iron) and in this State have a Bond and Tye upon their Conſciences, which ought to be broken, and caſt off, till which, they are liable to make Conſcience of ſuch Things they ought not; as might be inſtanced through all Sects, both among *Indians*, *Turks*, *Jews* and *Titular Chriſtians*, and the Evils and Miſchiefs that enſue from hence are very many.

☞ Conſcience in the State above, is the great Troubler of the World of Mankind, and the Evils that are brought forth and committed, under the Notion, Pretence and Seal of Conſcience, are Evils of the greateſt Magnitude.

Now nothing under Heaven is able to rectifie the Conſcience, enlighten, cleanſe, and purifie, and redeem it into true Liberty; but the Light and Power of God, ſhining and operating in the Conſcience, as it did before Tranſgreſſion entered, before Sin was committed, and before Opinion, In-

What alone is able to bring Liberty of Conſcience.

vention, dark Thoughts and Imaginations ſprung up; this alone is able to purge and cleanſe the Conſcience, from Darkneſs and dead Works, and make it an undefiled Habitation for God again, as it was in the Beginning; this is the State wherein Liberty of Conſcience is known and enjoyed, even when Man comes to have his Conſcience exercised in, and ruled and governed by the Light, Spirit and Power of God, then man's Heart becomes his Throne, and he ſits and rules therein, and that which uſurped it, is caſt down and the Prince of the Air, which got his rule and place there by Diſobedience, is caſt out.

And all thoſe that come not to know this brought to paſs within themſelves, nor are not in the Way, that leadeth thereto, are but of a private ſelfiſh Opinion and Sect; though (as above) while they are little and low, and ſmall in Number, they may plead for Liberty of Conſcience, and cry againſt Perſecution, Force, Impoſition and Violence about Religion; yet when their Opinion prevailes, and the Horns thereof grow ſtrong thereby they will puſh towards the Eaſt, Weſt, North and South, and will ſmite their fellow-Servants; and as I have ſaid before, it can be no otherwiſe then ſo, until man comes to know the univerſal Light and Spirit of God to ſhine

☞ &rule in his Conſcience, & eſtabliſh it in perfect Liberty, and Love to the whole Creation of God, and to all the Works of his Hands, and in Obedience to all his holy Commandments; in this ſtands the perfect Liberty of Conſcience.

Now for want of this the *Titular Chriſtians* of all Sorts and Sects, are ſo wedded to their private & ſelfiſh Opinions, Traditions, Notions, Conceptions, Apprehenſions, Comprehenſions, Thoughts and Imaginations about Religion, Church and Worſhip, and matters relating to Conſcience, that they envy, hate, bite and devour one another about them. One will perſecute about his *Maſs Book* and *Sacrament of the Altar*, another about his *Common Prayer-Book*, *Maintenance* and *Church-Diſcipline*, another about his *Directory*: another about his *Church-Faith* and *Agreement of the Aſſembly of Divines* (ſo called) and about *Bread and Wine*, and *Water*, *Dayes* and *Times*, and other *outward Things*: They will quarrel with tear and devour one another, ☞ and all like ſo many ravenous Beaſts will prey upon the Sheep, *Ephraim* againſt *Manaſſes*, and *Manaſſes* againſt *Ephraim*; but both againſt *Judah*: Every Sect in *Chriſtendim*, one againſt another, devided like the Builderrs of *Babel*; yet all againſt the tender, meek, harmleſs, Lamb-like Spirit of *Jeſus* in

whomsoever it appears, that in all Ages since the Fall and Apostacy grew up as a Lilly among Thornes, prik'd on every Side, & as a Lamb among wolves, which though hurt and prey'd upon, wants the very Nature & Capacity of hurting again, or rendring Evil for Evil, even as an outward Lilly doth a Thorn, or a Lamb a Wolf.

A Thorn may hurt a Lilly, but a Lilly cannot hurt a Thorn.

So that this is an infallible Sign and Token, both of the one and the other, of him ☞ whose Conscience is at Liberty to serve the Lord, and loves his whole Creation, and is at Unity and Peace therewith: and of him who hath his Conscience bound under a private Opinion, corrupted and defiled with Envy, Hatred and Evil-Will against his Brother, and Neighbour, about Matters of Sacrifice, Religion, Faith and Worship. And whoever thou art, and of what Opinion soever thou art, hereby thou mayst measure and try thy self, and find of what Generation and Stock thou art of, whether of the righteous, or the wicked; whether thou art a Lilly or a Thorn, a Lamb or a Wolf; and whether thy Conscience be at Liberty or bound: If thou find a Mind, Will or Inclination in thee, to *Envy, Hate, Per-*

An infallible Sign where Conscience is not at Liberty.

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ſecute & lay violent Hands like Cain, upon thy Brother and Neighbour, thou mayſt aſſure thy ſelf, and infallibly know, that thy Conſcience is degenerated & defiled, and that thou art born of the Fleſh, and that thou art a Thorn, and no Lilly, a Wolf and no Lamb: And this Fleſh thou art born of, is the Fleſh of the Whore the falſe Church, which hath drunk the Blood of the Saints, and Martyrs in all Ages; and this Whore thy Mother, hath not only nurſed thee up; but made thee drunk with the Wine of her Fornication; and thou art a Citizen of *Myſtery Babylon* the great, and a Stranger to the beloved City of God, and a hater of thoſe, that dwell therein; notwithſtanding thou mayſt have a golden cup of Profeſſion, which thy Mother holds forth to the Nations; yet thy Conſcience is defiled and thy Heart corrupted, and ſo far darkened and captivated under Bondage & ſtrong Deluſion, that notwithſtanding thou appeareſt like a Thorn, and in the Nature of a Wolf, hurting the Lilly, and worrying the Lamb; yet thou thinks, thou art doing God good Service therein, being made ſo drunk with the Whore's Cup, and blinded in thy ſuperſtitious Zeal, that thou takes the Lilly

A perfect Sign of one that is made drunk with the Wine of Fornication.

Lilly for a Thorn, and the Lamb for a Wolf, and the Whore, thy Mother, for the Lamb's Wife.

And now this is an infallible Sign where Liberty of Conscience is enjoyed, where the Light, Love and Power of God rules in the Conscience; such if his Brother or Neighbour hath his Conscience in Bondage, or is weak, being vailed and darkned so far as to believe a Lye, and to make Conscience of doing that, which he ought not to do, whether it be to worship as the *Mass-Book* prescribes, or as the *Common Prayer-Book*, *Directory*, *Church-Faith*, *Assembly of Divines* (so called) or as any other invented Platform of Religion Commands, I say he that hath his Conscience truely enlightened, and is a Christian indeed, doth not hate and envy his Brother or Neighbour therefore neither hath he any evil Will towards him in this Estate, and hath no more inclination to put forth his Hand against his Person, Life, Liberty or Estate, because of his Conscientious Errors, and Religious Practices, then he hath against his own Life; but instead thereof, in the universal Love of God, finds it his Duty to pitty such in his Heart; and having obtained Liberty of Conscience himself, and

A true infallible Sign where Liberty of Conscience is enjoyed.

☞

found

found the universal Medicine, which if applied is able to cure all sick and feeble Minds, wounded Spirits, weak and distempered Consciences, he is willing and ready to tell his Brother and Neighbour, what the Lord hath done for his Soul, and how and where he came to find the precious Pearl, and to inform and instruct them how they may find the same, and exhort and perswade them to receive and make use and tryal of the same Medicine that hath cured him, though for this his Love and good Will, he meets with much Exercise and Hardship from the ill-natured and Ignorant, and much Opposition and Scorn from the self-ish-wise and prudent; this was the Portion of the righteous, and Ministers of the everlasting Gospel from the ungrateful World in all Ages, who were constrained in the Love of God to run to and fro among them, that Knowledge might be enereased, and to warn Men to flee from the Wrath which is to come; and knowing the Terrors of the Lord, perswaded Men to be reconciled to God: Thus they did and do in Obedience to him, and Love to their Souls (and not for Gold and Silver, and selfish Ends; but to discharge their Consciences in the Sight of God) this hath been the Labour of Love,

The Work and End of the true Ministry.

and Travail of the righteous in all Ages, who come to have their Conſciences made tender, and truly enlightened, cleanſed, purified and ſet at Liberty from all that did defile them; they never perſecuted hated, hurt or deſtroyed any about Matters of Conſcience and Religion, though erronious in their Opinions, and ſuperſtitious in their Practices; ☞ *neither ought any to be troubled, vexed and ruined in their Perſons, Liberties, Lives and Eſtates becauſe of thoſe Things, eſpecially when their Opinions tend not to the Ruin, Hurt and Deſtruction of Mankind, and his outward well being and humane Society*: But ſome ſuch Opinions there are, which indeed are as Monſters in Nature deſtroying natural Affection, Violating the Bounds of Humanity, under the Cloak and Pretence of Religion and Chriſtianity; and ſome are ſo far beſotted in their Opinions, that they will plead Conſcience for the Proſecution of them, though thereby they lay waſte the Property, Life and Liberty of Perſons that are of a contrary, or different mind and Judgment to them, though better livers then themſelves. ☞

Now the End of all good Order and Government among Men, is to preſerve and defend their Properties, Liberties and Lives

The End of Magiſtracy & true Government.

Lives from the Teeth, and Mouthes of ſuch as would ſpoil and rob them of either. And among all the Beaſts of prey this *blind Zeal, miſguided Conſcience and dark ſelfiſh Opinion* is moſt ravenous, this Wolf in Sheeps Cloathing hath ſharp Teeth and cruel Clawes, and a wilde, untamed, devouring Spirit, notwithſtanding his pretence of Zeal and Conſcience for the Chriſtian Religion; 'tis the Spirit of *Cain* & *Saul*, that Murderer and Perſecutor about Sacrifice and Worſhip, which will be riſing up againſt his Brother and Neighbour; as it hath been, ſo it is at this Day, he that is born of the Fleſh will perſecute him that is born of the Spirit, &c. But whoſoever is led by his (religious or rather) irreligious Opinions to endeavour the Hurt and Ruin of his Brother or Neighbour about matters of Religion and Conſcience; if he accompliſh and effect the ſame, he is an *Evil-Doer*, and ought to ſuffer as an *Evil-Doer*; and he that hath Good-will to all, and ſeeks the good of all, and hurts no man though he be of a contrary Mind and Judgment to him, and of a defiled Conſcience, and erronious Opinions, he is the *Well-Doer*. And the Laws of God and all good Men, who

Blind Zeal, a defiled Conſcience, private ſelfiſh dark Opinions, the Ground of divers Maſſacries and much Blood ſhed in *Chriſtendom*.

are

are appointed to Rule for God, are a *Terror to the One, and a Praiſe and Encouragement to the Other*: And ſuch brutiſh unnatural *Opinioniſts*, whoſe Conſciences are not only darkned, defiled and corrupted, but ſeared as with a hot Iron: who, under the Profeſſion of *Chriſtianity* dare entertain and aſſert ſuch Cruel Impious Tenets or Opinions, as, that it is lawful to Deſtroy the Property, Liberty and Life of Men about the *Chriſtian* Rel gion; & to account all that conform not to his Form and Faſhion of Religion, Tradition and Invention no better then Weeds and Vermine, Corrupt and Cankered Members, fit to be pulled up, cut off, burnt and deſtroyed, where this Ravenous Beaſt is prevalent, as in ſome Countries beyond the Seas, it deſtroyes every Green Thing, this *Spirit* and *Bloody Opinion* is hated of God and all Good Men, and is as a Monſter riſen out of the Bottomleſs Pit, and as the great *Apollyon*, or Deſtroyer, to be chained and ſhut up therein again: *Oh God! haſten the Time thereof is the Breathing of the Righteous.*

Oh! how Lamentable is it to conſider what Work and Havock this Spirit hath made under a Corrupt, Blind, Miſ guided Conſcience, and Ignorant Zeal, eſpecially in this Part of the World, called *Chriſtendom*, about *Church, Reli-*

Religion and *Worſhip*, the *Mind* and *Conſcience* (the beſt and nobleſt Capacity of Man being in its primitive Eſtate) when darkned, defiled, corrupted, hardned and feared, becomes the worſt, even a Habitation for Devils, *formed* and *transformed* like unto an Angel of Light; ſo that thoſe that are not deceived and ruled by the One, may by the Other: But in all Ages the * tranſformed Devil, who aſſumeth the Form of Religion and Profeſſion of Godlineſs, hath proved the greateſt Deceiver, and the moſt Cruel, as might be evidenced at large by his Work in this preſent Age, and throughout the Records of many Generations.

The Greateſt and Strongeſt Poyſon of Souls, Bodies, Lives, &c. of Men is in the Whore's Golden Cup, and all that drink freely thereof (or are compelled thereto) are deeply infected therewith And the Nations reel with the Wine of her Fornications.

But all that come to return in their Minds to the Light and Glory of God, which at firſt ſhined in the Heart & Conſcience of Mankind, & made it a fit Receptacle or Dwelling-place for himſelf, & believes, walks & abides in the ſame, ſhall again come to *know* & *live* in the ſame Eſtate

The Way out of all Selfiſh and Private Opinions and Cruelty about them, into perfect Freedom and Liberty of Conſcience.

Eſtate man enjoyed before his Conſcience was defiled, before the Vail came over his Heart and Underſtanding, before the Image of God was loſt, before any Place or Credit was given to the Serpent's Lyes; where true *Liberty of Conſcience* was lived in, and the Light of God's Countenance enjoyed, the *Serpent ruled over*, and the *Earth ſubdued*, in the Paradiſe of God. The Light that now ſhineth out of Darkneſs in the Hearts of Thouſands and Ten Thouſands, leads not only into theſe things; but farther into the Life & State of the ſecond *Adam*, againſt whom the Serpent never could nor ſhall prevail: And the God of Heaven and Earth, who hath cauſed or commanded it to ſhine, hath the Praiſe and Glory thereof, both now and for evermore.

W. S.

Poſtſcript

Poſtſcript.

SUch *Opinions* in Religion, which bind man's Conſcience to ſeek and endeavour the Hurt of his Brother or Neighbour, in his Name, Perſon, Liberty, Eſtate or Life, becauſe he doth not believe and practiſe the ſame Manner and Form of Worſhip as he doth, are very Cruel, Unnatural and Unreaſonable; *Firſt*, Becauſe many times People come by their *Opinions* as Heirs come by their *Eſtates* Hereditarily; if their Parents or Tutors were of this or that Sect of the *Jews* or *Mahumetans*, their Children commonly are trained up and educated in the ſame; if of one of the Sects among the *Chriſtians* (ſo called), then commonly the Child is trained and catechiſed in the ſame; and many Parents take as much Care to leave their Children poſſeſſed of their *Religious Opinions*, as they do of their Eſtates, as might be ſhewed at large, both among *Jews*, *Turks* and *Chriſtians*. And in *Chriſtendom*, the greateſt Proof many have to prove themſelves *Chriſtians*, is, that their Parents and Tutors were

ſo

ſo called and accounted, and they have received and walked in their Traditions, and conformed to the Orders and Diſcipline of Holy Church (ſo called), and they believe as the Church believes; and 'tis their Opinion, this is *Chriſtianity enough to carry them to Heaven*, many being bound in their Conſciences by a traditional implicite Faith to their Hereditary *Chriſtianity*, or the Traditions of their Fore-Fathers, that they never Queſtion their Way nor Title therein; they never knew no other, nor better, nor dare not for Fear ſeek further, their Conſciences being bound under their private traditional Opinions and Ceremonies: Now, that ſuch ſhould have their Bodies hurt, and their Lives deſtroyed, and their Eſtates rent from them and their Poſterity, becauſe they will not change and renounce their Opinions they have been bred up and educated in, and conform to that Opinion and Form of Worſhip that hath the Sword in its Hand, and is become National in the Country where he lives, is both Cruel, Unnatural and Unreaſonable, whether he be *Jew*, *Mahumetan*, *Chriſtian*, *Papiſt* or *Proteſtant*.

2*dly*, Becauſe no man is able to change his Own Mind in Religion when he pleaſeth, or when commanded, nor break thoſe Chains of Tradition he hath been educated in from his Child-

Childhood; neither is he able to ſhake off thoſe Bolts and Fetters of Opinion, and change his Faith and Belief, when he pleaſeth: For when man's Conſcience is defiled with Erroneous Opinions, and his Mind and Underſtanding darkened, and bound under the Chains thereof, he is not able to deliver himſelf, nor to purifie his own Conſcience, nor enlighten his own Underſtanding, nor can any man deliver the Soul of his Brother: nothing leſs then the Knowledge and Experience of the Light, Spirit and Mighty Power of God's appearing and ſhining in the Conſcience, and enlightening the Mind and Underſtanding, breaking the Priſon Doors of Opinion, and pulling down the Strong Hold of Imagination, is able to effect thoſe things; therefore all ſuch as have their Conſciences purified, their Minds and Underſtandings thereby enlightened, are delivered and redeemed from the Spirit of Envy and Cruelty; and from all private Opinions and Bondage of Darkneſs, and lives and walks in the Light of the Glorious Goſpel of Chriſt Jeſus, which brings Peace on Earth and Good-will to Men; and ſuch never Envyed any, nor Hurt any about Religion, though *Jews*, *Turks* and *Infidels*.

Oh! the Weight and Burden of this envivous Bloody Spirit of *Perſecution* in *Chriſtendom*

dom, which is ſate down in the Throne of Conſcience, and wrapt about with the Mantle of Zeal for Religion, is very great and ponderous; it is the greateſt Burden the Earth bears, and the greateſt Troubler of the World of Mankind; 'tis the great Whore that *John* ſaw ride upon the Scarlet coloured Beaſt, and ſate upon the Waters; and it is the Beaſt he ſaw riſe out of the Earth, with two Horns like a Lamb, yet ſpeaks like a Dragon, and makes Fire come down from Heaven, in the Sight of Men, and cauſeth all both ſmall and great, rich and poor, free and bond to receive a Mark in their right Hand, or in their Fore-Heads, that no Man might buy or ſell, ſave he that had the Mark or the Name of the Beaſt, or the Number of his Name; this Spirit is the Womb, out of which ſpringeth all the Force and Violence, and cruel Inventions of Torture and ſpoil of Bodies, Goods and Liberties about Difference in Opinion, Faith and Worſhip, which as is ſaid before, is cruel, unreaſonable and unnatural, becauſe by the Laws of God & all good Men, no Man ought to ſuffer, but according to the Nature of his Offence; if his Offence be viſible, natural and corporal, & belonging to things of this world, then his Puniſhment ought to be natural, and corporal, and viſibly executed upon him; if his Offence be ſpiritual, and relating to the

invisible Things of the Mind, Heart and Conscience, in Matters of Faith and Worship towards God, & the Life & World to come, then their Punishment is to be spiritual and executed spiritually; and the Weapons to be used against such, are not to be carnal: The Bodies of Men ought not to be inquisition'd and tortur'd, nor their Goods spoyled for the errors of their Minds, or the Difference of their religious Perswasions; wherever this is found and practised, it may be justly called cruel and unreasonable, and bloody Persecution, though under the Pretence of Conscience, and Zeal for Religion: And the true *Christian* and Church of Christ, never had, nor ever will have a Hand in such Work; it is the Whore the false Church, and her Children, the great red Dragon that gets into Heaven, and the Beast that ariseth out of the Sea or Waters, on which the Whore sitteth, and the false Prophet, and the three unclean Spirits like Frogs, that come out of their Mouths, that corrupteth the Earth, and fills

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The Beast, the Whore, the false Prophet, the three unclean Spirits, Mystery, Babylon the great the Mother of Harlots, &c. rules and reigns not only at *Rome* in *Italy*, *Spain* and other popish Countryes where the Romish Sect prevails, as some private *Opinionists* have imagined; but

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but is universally to be found, reigning throughout all the Sects in *Christendom*, and in the whole World.

it with Violence; it is this Woman, this Mystery *Babylon* the great, the Mother of Harlots and Abominations of the Earth, that is drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jesus; and by her Sorceries are all Nations deceived, and in her was (and is) found the Blood of Prophets and of Saints, and of all that were (and are) slain upon the Earth.

Now the Voice from Heaven is heard, which saith, *Come out of her my People, that ye partake not of her Sins, and that ye receive not of her Plagues*: And all that hear obey and follow this heavenly Voice, come to be led out of Mystery *Babylon*, into the heavenly City *Jerusalem*, which comes down from God out of Heaven, and to be made Citizens thereof, who are at Unity within themselves; and though the Gates stand open there shall in no wise enter any thing that defileth, neither whatsoever worketh abomination, or maketh a Lye; but they which are written in the Lamb's Book of Life: Here all is shut out that entered in through Sin and Transgression, and through the Subtilty and Lyes of the Serpent, and a Redemption and Restoration into the glorious primitive Estate, that God made Man-

Mankind in in the Beginning, where his Mind, Heart and Conſcience is ſet at Liberty, cleanſed and purified from all that did defile them, and here he is delivered from following all his carnal Inventions, private Opinions and Notions, where the Envy, Anger and Wrath is exerciſed, into the peaceable univerſal Light, and Love to the whole Creation of God.

But while People are carnaly-minded, and their Conſciences darkened & defiled they are captivated by a private ſelfiſh Spirit, and are bound under ſome dark affected Opinion or other about Religion; in this State ſome will be for *Paul*, ſome for *Apollo*, ſome for *Cephas*; but none for Chriſt; ſome of one Sect or Opinion, and of one Sort & Form of Worſhip, and ſome of another; but all bound under one Link or other of the Chain of Darkneſs, and are Slaves to the Prince thereof, who hath got the Rule in their Minds, Hearts and Conſciences, and ſuch of his Vaſſals, as are inclined to ſeem religious, he will furniſh them with a Form, Likeneſs and Patern, if need be, even of Heavenly Things themſelves, according to the State, Place and Country they inhabit, and the Region of Darkneſs and Shadow of Death they dwell under; whether in *Chriſtendom*, or in any other Part of the World; hence

many are bound in their Conſciences, to worſhip according to the Precepts and Commands of *Mahomet* or the Turkiſh *Alcoron*, others according to the Traditions of the ſcattered *Jews* and *Indians*; others according to the *Pope* and his *Maſs Book*, and other Invented Trumpery, others according to the diversSorts of invented *Liturgies* and Forms of Worſhip, Likeneſſes and Images, which they have ſet up in their carnal Minds, and darkened Underſtandings wherein their corrupt Faiths, and defiled Conſciences, are imployed as Champions to contend for, and vindicate every one his own private carnal Opinion, Tradition and Form of Worſhip: And the ſame Spirit of Darkneſs, that leads into theſe Diverſities of Opinions, & humane, carnal Inventions about the Worſhip of God; leads Men to hate, * envy and perſecute one another about them.

The Fruit of Mankind hating the Light and running, and walking, and working in Darkneſs.

And all theſe Things come to paſs amongſt Mankind, for want of believing in the Light, Grace, Spirit and Power of God, that ſhines, appears and operates in the Mind, Heart and Conſcience of Mankind, according to the State it finds him in, either to reprove or commend, juſtifie or condemn, which Light, Grace

Grace and Spirit is one, and leads all that obey it and follow it into Oneneſs of Mind, & Oneneſs of Heart, and into the One ſtanding and everlaſting Worſhip, which is in the Spirit and in the Truth, where Acceptance is felt, and the Light of God's Countenance enjoyed, the Partition-Wall broken down, and the Enmity ſlain, and the Serpent's Head bruiſed within, by the ſpringing up of the promiſed Seed, and powerful Appearance of Chriſt within, who leadeth into that bleſſed Love and Charity, which never faileth, which thinketh no Evil, where the rejoycing is not in Iniquity, but in the Truth.

And whoever thou art that readeſt theſe Things, and art not come to witneſs within thy ſelf, the virtuous Efficacy of the Power, Life and Blood of Jeſus, to cleanſe, purge and purifie thy Mind, Heart and Conſcience, from all that doth defile, and ſet them at perfect Liberty to ſerve the Lord, and to lead thee into the heavenly City, where the Book of Life is kept, and to ſee thy Name written therein, and alſo his Name imprinted in thy Forehead, bearing his heavenly Image as thou haſt born the earthly; I ſay, except thou knoweſt theſe Things wrought by the Spirit and Power of God in thee and for thee; thy Mind, Heart and Conſcience remains defil d,

and under Bondage to thine own Inventions, private Opinions and Notions; and he that is called the Prince of the Air, rules in thy heart, and thou art captivated, and carried away with the windy Doctrines, Rudimens and carnal Ordinances, and Traditions of men, and art tasting, touching and handling those Things, which perish with the using; and art prone & liable to bite, tear, murder and devour thy Brother and Neighbour about them; so art as a whited Wall, and painted Sepulchre, and professing Hypocrite, and Titular Christian, a direct Phanatick and Sectarian, and art like *Cain* a Fugitive in the Earth, which God hath cursed, that brings forth Bryars and Thorns, which tear the Sheep, and hurt the Lilly; this is thy State and Condition, let thy Talk, Profession, Notion, Opinion, Form and Fashion of Religion be what it will, and whether thou art a *Jew*, *Mahometan*, *Papist*, or *Protestant*, while thy Mind, Heart and Conscience is defiled, darkened, captivated and bound under with the Chains of Opinion, Tradition and Precepts of men, thou canst not enjoy Liberty of Conscience thy self, nor suffer others; and if thou compassest Sea and Land to make Proselytes to thy Opinion and Tradition, and hast Power to force and compel an Outward Conformity to the same, thou

makest

makeſt them two-fold more the Children of Hell then before. Force, Cruelty and Violence may make *Hypocrites* and *Formaliſts*, but *No True Worſhippers of God in the Spirit*, nor *Chriſtians indeed*.

Finally, to Force and Compel by Corporal Puniſhments in Matters of Conſcience and Religion, is infallibly contrary to, and inconſiſtent with, the very Nature of true Religion and Being of *Chriſtianity*: And among whomſoever its found and practiſed, 'tis an evident Demonſtration that the Pure Religion they are ignorant of, and Strangers to; and ſuch are only *Chriſtians* in *Name* and *Opinion*, and of a dark, narrow, private, ſelf-conceited ſpirit, priding it ſelf with it own Notions and lofty Imaginations, grounded upon the Education and Tradition received from his Fore-Fathers, and the *carnal Comprehenſions and Conceivings of his own corrupt Heart from the ancient Writings of Holy Men*: hence it is that every Sect and Opinioniſt, like ſo many Beaſts with Horns, puſh one againſt another, hate, bite, tear and devour one another, each endeavouring to ſit down as a Queen in the Seat of the Scornful (exerciſing themſelves in things that are too high) Imperiouſly meaſuring, trying and judging his Brother and Neighbour, who differs from him by his ſelf-

iſh, carnal, dark, exalted ſpirit, who paſſeth under and aſſumes the Name of a *Sheep*, though in Nature and Work he be a *Wolf*; and if this Beaſt of Prey hath Horns and Claws ſtrong enough to make Spoil according to its Nature, it would hardly leave the Bones till the morrow: This is the *Generation whoſe Teeth are as Swords, and their Jaw-Teeth as Knives to devour the Poor from off the Earth, and the Needy from among men*; this is the *Generation* alſo *who are pure in their own Eyes, yet are not waſhed from their Filthineſs*; but is as a polluted Leper, full of Sores from the Crown of the Head to the Sole of the Foot: From this Generation ariſeth the Cry and Violence againſt the Innocent, as *Hereticks* and *Blaſphemers*, haling them before Magiſtrates, and hurrying them to Goals, Inquiſitions, Gallowſes and Fire, tearing the Fleſh from the Bones, and the Life from the Body about Matters of Religion, Church, Faith, Worſhip and Conſcience, all which is infallibly the Fruit and Effect of that Spirit of *Cain*, that Envious Sacrificer, that can Worſhip with one Hand, and Murder with the other; call God *Father*, and with the ſame Tongue call Chriſt Jeſus a *Blaſphemer*, *Deceiver* and *Child of the Devil*, and lay their Wicked Hands upon him, as an

Proverbs 30 14.

Evil-

Evil-doer not fit to live: this is and hath been the Work of all the Private, Carnal, Dark, Self-conceited Opinionſts in *Chriſtendom*; who are all Members of the Falſe Church, and of the Great City *Myſtery Babylon*, whoſe Citizens are all of *defiled Minds*, *corrupt Hearts*, and *darkened*, *miſguided*, *if not ſeared Conſciences*: And none of this Work hath been, nor never will be found in the true Church, nor among the Citizens of the heavenly *Jeruſalem*, whoſe Defence and Weapons never was nor will be Carnal, but Spiritual, and Mighty through God, to the breaking and caſting down every thing that exalteth it ſelf againſt the Proſperity thereof; whoſe Warfare was never againſt mens Bodies, Lives nor Eſtates, to deſtroy the One, and poſſeſs the Other; neither do the Thoughts thereof enter into the Heart of a True *Chriſtian* to Hurt his Brother or Neighbour, becauſe of Difference in Religion, and Underſtanding of things relating thereto: Yet the True Church hath its Way and Means of Defence, and every living Member thereof is in its Place and Capacity, engaged and bound by the Law of the Spirit of Life and in the Univerſal Love of God, to be watchful and diligent againſt the creeping in of Selfiſh Private Opinions, and the broaching of Damnable Doctrines, or the growing

growing up of any hurtful Weeds in the Garden of God; but as I have said, this Defence is *spiritual*, viz. *the Light, Power and Spirit of God revealed in the Inward Parts; this Church puts on the whole Armour of Light, the Sword of the Spirit, the Helmet of Salvation, the Breast-plate of Righteousness, and the very Feet shod with the Preparation of the Gospel* (or with that which prepares the Way of the Gospel); I say, these are Weapons of the True Church, and of every Member thereof, whereby those that say they are *Apostles*, and *are not*, are tryed, and found Lyars, and the Errors and Doctrines of *Balaam detected*, and the Teachings of the *Woman Jezabel*, who calleth her self a Propheteſs, *resisted*; yea, all the Faults and Errors of the *Seven Churches* are reproved and judged by the Son of God, *who holdeth the Seven Stars in his Right Hand, and walks in the midst of the* ‖ *Seven Golden Candlesticks*; and those that turn not at his Reproof, Repent, and are Reformed by his Judgments, will assuredly in the End hear this fatal Sentence,

Read *Rev.* 1, 2, 3. and the Lord open thy Understanding.

Note.

‖ *The Son of God is in the midst of his People, who are like Gold tryed in the Fire, and made Vessels of Honour, to hold the Heavenly*

Sentence, *I gave her ſpace to repent, and ſhe repented not; behold I will caſt her into a Bed, and them that commit Adultery with her, into great Tribulation; I will kill her Children with Death, and all the Churches ſhall know, that I am he that ſearcheth the Reins and Hearts, & giveth to every one according to his Works;* He that hath an Ear, let him hear what the Spirit ſaith to the Churches.

ly Treaſure, and Temples of the Living God; this is the true Church, that what ſhe bindeth and looſeth on Earth, is confirmed in Heaven, againſt which the Gates of Hell cannot prevail; out of the Pale of this Church there's no Salvation: This is the Holy Church that cannot err, where the infallible Judgment is, even in whom the Son of God lives and walks in the midſt, and hath by his bright and powerful Appearance broken down and removed all that is contrary to him, and ſet the Mind, Heart and Conſcience at perfect Liberty from all Private Opinions, Selfiſh Conceivings, Dark Thoughts and Lofty Imaginations, which once did defile them: In this Church is the one Mind, one Heart and one Judgment; and ſhe hath the one Faith, one Baptiſm and one Lord, & is as a Coat woven from top to bottom, without Seam:

And

And all the Members of this Church are living Stones, fitted and squared for the House and Habitation of God; in the fitting and preparing of which, the Sound or Noise of the Workman's Tool is not heard, nor Self had in any Reputation; but the Praise and Glory of all is to God, the Worker of all in his People; to whom all Honour is due forever and evermore.

Something after, which should have been placed before.

Reader, I would have thee seriously weigh & consider what thou readest in this small *Treatise*, and with the Measure of Divine Light, which shines in thy Mind, Heart and Conscience (whether thou be Darkness or Light, a Believer or an Infidel) take a perfect View of thy self, and thou mayest by the Light thereof infallibly perceive and know, Whether thou art

a Member of the * Holy Catholick Church, or whether thou art of ſome private Opinion or Sect, which only calls it ſelf ſo; and whether thy Mind, Heart and Conſcience are cleanſed, and ſet at Liberty from all that did defile and imbondage them; or, whether thou art corrupted & defiled, captivated and bound under with the Chains of Darkneſs, Superſtitious Education, Corrupt Tradition and Selfiſh Opinions, kindling thy Sacrifices with Coals from thy own Altar, and walking in the Light of thy own Sparks, by the *Eye* or

* None can be of the holy Catholick Church further then they walk in the Light, learn of the Grace, and profit by the Manifeſtation of the Spirit of God, given to them, and is preſent with them, convincing, reproving & judging all and every Appearance of Evil, and ready to teach & lead into all Good; and it is thoſe only that are led and guided by the *ſpirit of God* that are his Sons & Daughters, and Members of the holy *church*, which is in God; he that can receive it, let him.

Light

Light of God, which runs to and fro through the Earth, and ſearcheth thy Heart, tryeth thy Reins and ſheweth unto thee thy Thoughts, thou mayeſt ſee thy own *ſtate* and *condition*, *how thou ſtandeſt in the Sight of the Lord*: & if thy *Mind be ſpiritual*, *thou* haſt *Life & Peace*; *if thy Heart be pure*, *thou* ſeeſt *the Lord*; *if thy Conſcience be purged from dead Works*, *thou* art *a Servant of the living God*, *and findeſt Acceptance with him*, *being alive to Righteouſneſs*, *and dead to Sin*: but *if thou doſt Evil*, *Sin lies at thy Door*, *and he that ſaves his People from their Sins thou art ignorant of*, *and Death*, *the Wages thereof attends thee*, profeſs what thou wilt, and let thy *notion* & *opinion* be what it will, let thy *form* and *faſhion* of *Worſhip* and *Religion* be what it will, whether thou art a *Jew*, *Mahumetan*, *Papiſt* or *Proteſtant*, this is the Word of Truth to thee whether thou wilt hear or forbear, thou ſhalt find it ſealed upon thee in the Day of the Lord.

W. S.

THE END.